

MOSES

HIS C. 2. 38

SELF-DENIAL

Delivered

In a Treatise upon Hebrews
II. the 24. verse.

BY

JEREMY BURROUGHS

Luke 9. 24.

*He that loseth his life for my sake shall
save it,*

Aug. de Civit. Dei. lib. 5.

*Non magnanimitatis est magnos petros laudare,
sed contemnere.*

LONDON.

Printed by G. Dawson for Francis Hodgson
and are to be sold at the *Marigold* in St.
Pauls Church-yard, 1657.

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L O N D O N

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HONORATISSIMO

DOMINO,

EDVARDO.

DOMINO

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SUMMI CANDORIS

PIETATIS AC LITE-

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LIBELLUM HUNC
IN PERPETUAM OBSERVANTIAM
TESTIMONIUM,

D. D. D.

JER. BURROUGHS

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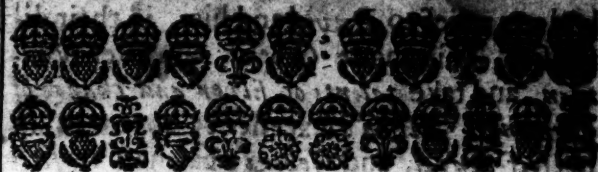
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TESTIMONIUM

D. D. D.

JER. BURROUGHS

Original of Mr. H. B.



TO THE
CHRISTIAN
READER



He corruption of Nature is exceeding great; it appears sundry waies, in some more than in *self-honesty*; that which at first was made altogether for God, is now altogether for himself. The

disease is Catholick, and spreads to the ends of the earth. *Phil. 2. 21. All seek their own.* The people flocked after Christ by Sea and Land, here was great seeming *self-denial*, Christ they must see, Christ they must hear, a Christ they must have, but this *Christ-seeking* was altogether *self-seeking*; Christ tells them that it was not himself, his Doctrine or Miracles that drew them, it was the *baues*, they found more virtue in that bread, than in the *bread of life*.

It was *selfishnesse* that made *Laban* change *Jacobs* wages ten times, and be-

To the Reader.

come a discover. This made *Naball* churlish-ly deny relief to *David* and his, in their distress. This made *Gebezi*, run after *Nadab*, and take talents of silver and change of garments. *Elisba's* excellency appeared in his self-denial, and *Gebezi's* baseness in self-seeking. This humor is in all, and predominant in most parties.

Some great pretenders of holiness are polluted and poisoned with this venom. You may see it in the *Jesuites* *Maximes* and *praise*: They say there is not a mixture in every Congregation, Their Society is without spot or wrinkle, they have all living, and no dead members. And again, Their Society exceeds all others in this, that they have *Antidotes* and *Spices*, which will preserve them from corruption, so that there are no danger of their degenerating after some Centuries of years, as other orders have done: Happy men, if their sayings and Societies were the same. When they deal with *Princes* and *Potentates*, they tell them not of their faults, but those opinions, *Qua liberiores faciunt conscientiam*.

Thus they do advance themselves and their cause, that they may be thought the non-suchs of the world; they boast of their grace, & say the *Monks* come short of them, they can dally with the fairest women without danger. *Paul* himself was not so perfect in that kind as they are. Here is self-seeking with a witness, they throw down an *Apostle* to lift up themselves; they care not who fall, so they may

King. 5.

Augustine
Aringelli pa-
radise Jesu-
it.

Secrets in Bru-
the spiritate
Jesu.]

To the Reader

may rise; they blast all others to beautifie themselves: but God in justice hath made them odious even among *Papists* as well as *Protestants*.

Great self-seeking in a *Church* or *State* can never gain great blessed. If men will pollute Gods worship with their *devices*, he will make their *names* to stink. Nothing makes us more honorable in the eyes of God and men, than the advancing of his worship, & preserving it unmixt. If *temporals* come in the place of *eternals*, and that which is *man's*, instead of that which is *God's*, God will make the Authors of such evil *contemptible* before all the people, *Mal. 2. 8. 9.* It is not unknown how divine providence proceeded against the *Dutch* Prelates: Had they denyed themselves, maintained the pure Worship of God, sought the publick good of Prince and People, they might have stood to this day; but because they were shamefully wicked, and sought themselves too much, they were wholly cast out by Prince and People, in the year 1537. *Despising is self-undoing; Absolom and Achish,* whilst they sought themselves, they lost their lives.

*Christen
Chron. 54.*

The argument of this Book is *self-denial*, a hard, yet a safe lesson; it is no other than Christ taught and practised; *If any man will be my Disciple, let him deny himself and follow me, Matth. 16. 24.* there's the doctrine, see his practise *Job. 6. 15.* when they would make him a King he withdraws; the greatest

To the Reader.

and glory that was in royal Majesty, could nothing prevaile with his spirit, *He did not his own will, but the will of his Father.* It liked not him to have his works blown abroad; his whole life and death were absolute self-denial. This way would he have all his to go, and it is a way wherein is no death. He that doth most deny himself, he lives most free from sin. Take a true self denying man, and passion is a stranger to him; he sins not with anger, because he rejoyces in his wrongs; he swels not with pride, because he is content to be contemned; he frets not at afflictions, because he deems himself worthy of all punishments. *Self-denyall* breeds great joy, and brings great ease. It unburehens a man of himself, his *sinfull self*: What joy, what ease was it to *Joseph* to be rid of his inticing *Mistresse*? he let go his coat and saved his innocency. And let a Christian rid himself of his *sinfull self*, and his joy and ease wil exceed *Josephs*, if he let go his *Flesh* he shall advance his *Spirit*. Would it not be another Heaven to be rid of our *sinfull opinions*, *sinfull wills* and *affections*? deny thy self, and this *Heaven* is thine. A self-seeker only makes himself miserable; he is an absolute tyrant, his self-love turns charity out of doors, and eats up all the love that God & man should have; neither others good, nor Gods glory are dear to him, he is a clod of the earth that sucks the sap of his soul onely to himself. It is the self-denying man that is the man for God & publick good. Such a one was

Moses.

To the Reader.

Moses, Heaven and Earth have been honoured by him; such a one will venture even where danger and difficulty is, *self* shall not hinder publick good. A self-denying man will stand by Gods cause and people, when others shrink for fear and shame. One Douglas a Scottish Knight having heard Master *Walscare* preach, said, I know the *Governour* and *Cardinal* shall hear of it, but say unto them, *I will avow it, and not only maintain the Doctrine, but also the person of the teacher, to the uttermost of my power.* Had he minded his *state* with great ones, his *estate* or *liberty*; he would not have appeared for a persecuted *truth* and *law*; *self* denial had stript him of private respects. *Antoninus Pius*, when he undertook the Title of *Emperour*, said he did then forego the property and interest of a private person; and when we take the name of Christ upon us, we should then forego all *selfish* and domestick respects.

It is the honor of a Christian to be like unto his Master Christ; he denied himself thoroughly, and was acted altogether by the Father; let us doe the like, and be acted wholly by Christ. *I live not, saies Paul, but Christ lives in me*: his *judgement*, *will*, *affections*, *life*, were transformed into Christ; there was no halving himself was fully laid down, and Christ was all in all, and he gained enough by it; there is no better way than to deny our selves, and to do it fully. It is a failing; and that a great one in many. they will deny themselves in *some* things, *in many* things, but not in *all*; if they mortifie

History of
Church of
Scots.

To the Reader.

vine should purge out thy self-love, and take away sinfull humors, to save thy soul. It is his aim to do thee good, follow his counsel, and thou shalt never be troubled with such sickness. It is our sinfull self-seeking, that breeds all the distempers of our spirits. Let us deny our selves, and then we are as God would have us to be; we shall make high account of God, and find great sweetness in the things of God. They that fast most find the greatest sweetness in their meat: And those that are the greatest self-deniers, find the greatest content in God, & most blessings from God. They are ever in the valley of *Bosrah*, in the place of blessings and rest: And what the Prophet crowns true fasting withal, the same will God crown self-denial withal, joy, gladness, and chearful feasting. So pray-
eth,

Thy friend in Christ,

V. GREENHILL

...in those parts our thy self-love and take
away, finding humors, to save thy soul. It is
his aim to do thee good, follow his counsel,
and thou shalt never be troubled with such
sickness. It is our heart's self-seeking, that
breeds all the disorders of our spirits. For
us deny our selves, and then we are as God
would have us to be: we shall make high ac-
count of God, and his righteousness in
the things of God. I say that self most find
the greatest sorrows in their meat: And
those that are the greatest self-deniers, find
the greatest contentment in God, & most blessings
from God. There are even in the words of Paul
spoken in the place of blessings and rest: And
what the Prophet crowns in the saying which
the same will God crown self-denial withal.
Joy, gladness, and cheerful praising. So pray,

1 Chron. 29.
2d.
Zech. 8. 19.

Thy friend in Christ,

W. GREENHILL.

**The Aurbours Adverfise-
ment to the Reader.**


Chriftian Reader.

Much of this Treatife
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notes, and fo you have them here.

It

It may be they may draw some
to the reading of some things
that may stick by them, which
otherwise the very Title of the
Treatise would have caused them
to reject. What you find suitable
to you, take for your profit, and
thank God: what there is else,
be not offended at it, but leave it
to others, who may perhaps gain
something by it.

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MOSES

HIS

SELF-DENIAL.

HEB. II. 24.

By Faith Moses, when he was come to years, refused to be called the Son of Pharaohs Daughter.

IN this Chapter we have a divine record, a famous catalogue of the worthies of the Land, manifesting the power and life of that blessed grace of faith in the glorious effects whom *Moses* is one of the most choice and eminent, holding forth unto us the glory and efficacie of his faith, in divers wonderfull blessed fruits of it, both actively and passively, in what he did, and in what he suffered; by a wonderfull self-deniall, his strange choice his fixed eye upon Heavens, his undaunted

The sense and meaning of the word *denied*, and *deniall*.

Moses his Self-denyal.

courage, his glorious constancy his clear sight
of the invisible God.

The first is his *self-deniall*, which the holy Ghost here records, as a high commendation, as a most famous testimony of the pretiounes of his faith; and indeed so it is, *faith* above all graces fills the heart with the fulnesse of God, but most empties it of it self, raises the heart the highest in communion with God, but keepes it down the lowest in selfe-abasement. By *faith* Moses, when he was come to yeares refused to be called the son of Pharaohs daughter.

[He refused] not a bare willingnes, and contentednesse to be without that honour, but, when he was put upon it, he denyed it, so the word is: *Yea, horruit, averfatus est*, sayes *Chrysostome* upon that place, he trembled, hee was astonished at such a thought, that hee should embrace the honours of the Court, rather then to own the people of God in their most afflicted, distressed condition: He abhorred, he detested the entertaining such a thought in his heart, and therefore turned away from it with disdain. We never read that he refused, or denyed in words, that ever he said to *Pharaohs daughter*, or any other to this effect, that he would not be her heir, or be called her son, but actions have as lowd a voyce as words. When *Moses* came down from the Mount, his face shined so gloriously, as the people were not able to behold it; here his faith raised him higher then the Mount, and puts an unexpressible lustre and glory upon

him, Here is a Worthy of the Lord indeed, bright and glorious in the shining beauty of his faith, set out unto us in the full expressions of it by the Holy Ghost himself.

By faith [Moses] Moses a man compleat every way, for his parts admirable, the Holy Ghost witnesses of him, that he was learned in all the learning of the Egyptians: so Acts 7. 22. Philo Iudaeus in vita Mosi saies, that there were sent for learned men at exceeding great charge out of forraigne parts, to instruct him in the liberal Arts, and out of Chaldaea, such as might instruct him in Astrology, besides the most learned of Egypt; and Eusebius cites another, affirming that Moses was not onely learned in the learning of the Egyptians, but that he taught the Egyptians the use of Letters; and therefore was honoured of them by the name of *Mercurius*. And Clement Alexandrinus cites one, saying, that Moses taught the Israelites Letters, and from the Jewes he saies the Phoenicians had them, and from the Phoenicians the Grecians.

For the beauty of his body it was incomparable, when he was born he was exceeding fair, so Acts 7. 20 The words in the Greek have a greater emphasis with them than our English expression hath; fine, elegant, so as Citizens are when they are trimmed up in their bravery, upon dayes of festivity, that is the propriety of the word, and this is said to be exceeding in the text, it is so God said of God, divinely beautiful, a kind of divine

Lib. 9. de vita
par. Evang.
ult.

Stromat. l. 1. c. 2.

Agnes

Moses his Self-denyal.

beauty was upon him, a beauty beyond humane beauty, such beauty as in his very face a divine lustre appeared. The Scripture useth this phrase to signifie the highest degree of a thing, as *Jonah* 3. a very great Citie, it is in the Hebrew *magna Deo*: so here exceeding fair, *vennst a Deo*. *Josephus* reports of him, that by that time he was three years old, God added an admirable grace to his countenance, so that there were none, but were amazed at the beauty of *Moses*, and would leave their serious business, to feed their eyes with *Moses* his incomparable beauty, and their eyes were held with it, that they could not tell how to look enough upon him; and he saies that they never went from him but unwillingly.

And for the sweet temper and disposition of his spirit, that was exceeding amiable: the Scripture sayes that he was the meekest man upon earth. *Numb.* 12. 3. And *Josephus* in his fourth Book and last Chap. saies, he was so free from passions, that he knew no such thing in his own soul; he onely knew the names of such things, and saw them in others rather than in himself.

And fourthly, for honour in the world, he was very eminent, the adopted son of *Pharaohs* Daughter; the name of this *Pharaohs* daughter, *Josephus* tells us, was *Thermusia*: he saies likewise she was the only child *Pharaoh* had, *Pharaoh* had no son to inherit the kingdom, and that this his daughter *Thermusia* had no child, and therefore having found

*Joseph. lib. 2.
cap. 3.*

3.
*Joseph. lib. 4.
cap. ult.*

4.
*Joseph. lib. 2.
cap. 5.*

found *Moses*; she set her heart upon him, and fained her self to be with child, and kept *Moses* hid, until such a time it might be thought to be her own child, to that end, that he might inherit her fathers crown.

And further he tells us, that this daughter of *Pharaoh* was much beloved of her father, and that in respect to her, he loved *Moses* also, which appears in this relation that he hath. He saith that when *Moses* was a little one, *Pharaohs* daughter brought him to her father, and put him into his arms, and he to gratifie his daughter, took off his own Diadem, and set it upon *Moses* head. There were likewise divers Prognostications, that *Moses* should hereafter do great things. *Josephus* saith, that *Amram*, *Moses* his father, had a special revelation concerning this child, that he should be delivered from the danger of being slain, and that he should be a deliverer of his people. He tells us likewise, that when *Pharaoh* put his Diadem upon his head, he thought but a little child, took it off, and stamp't it in under his feet; whereupon some of his Magicians would have had him put to death, saying that it was a sign, that this child in time would cast down *Pharaohs* Crown.

And one *Guatmyn* a later writer, writing of the life of *Moses*, hath this relation; that when *Moses* was three years old, *Pharaoh* made a great feast, and his *Queen* holding him by the right hand, and his daughter together with *Moses* by the left, his Nobles

Guatmyn de
whi Moses
1.2. 10. 11.

being bid to sit before him, *Moses* before them all took *Pharaohs* Crown from his head, and set it upon his own, whereupon all being amazed, one *Balaam's* Magician, put *Pharaoh* in mind of a dream he had had, which was this: There stood before him an old man, having a pair of scales in his hand, and in one of the scales there appeared to him as if all *Egypt*, the children and women had been in it, in the other scale he saw only one child, which down weighed the whole Kingdom, and all that was in the other scale. This is *Moses*, whose faith, whose self-denyall, is set down unto us thus glorious in this Scripture, one who might have lived a most brave life in the enjoyment of the highest honours, the sweetest pleasures, the choicest delights that heart could wish, and yet this *Moses* refused to be called the son of *Pharaohs* daughter. This *Moses* chooses rather to suffer afflictions with the people of *God*. This *Moses* is contented to be scorned and contemned for *Christ*, he ventures upon the wrath of the King, and endures it all.

In this excellent Argument of the self-deniall of such a worthy of the Lord, we are to consider: First, what he refuses, namely, to be accounted the son of *Pharaohs* daughter: for *Moses* was generally reputed to be her own son, and honored as her own son, but he thought it a greater honour, to be a son of *Abraham*, to come of the promised seed, to have his pedigree from *Gods* people; this he accounts more noble, and thus he will rather

ther glory in, though he doth preiudice himself in great preterments, dignities, and riches, and all kind of outward glory that otherwise he might have enjoyed: from whence the Point is:

That nobility of birth, and Court honours, and all outward delights are to be denied for Christ.

Doff.

Secondly, we are to consider the time when this was, it was when he was of full years: the words in the original are, when he came to be great, and the observation from this is:

2.

μὴν γὰρ ἡλικίας

That it is then truly honourable indeed, to deny honours and pleasures, when we have opportunity to enjoy them to the full, in the very prime of our time.

Doff.

Thirdly, we are to consider the principle which carried him on, which was Faith; and from thence the point is:

3.

That Faith is the principle, that must carry through, and make honourable all a Christians sufferings. For the first.

Doff.

CHAP. I. SECT. I.

That nobility of birth, and all honours and delights whatsoever, are to be denied for Christ.

Point 1.

It must be granted that nobility of birth in it self is a blessing of God: The children of *Isaiah* have no honourable mention in *Scripture*; *Isaiah* 10. 7. Blessed are they of

land, when thy King is the Son of Nobles. The chief, the Nobles in Israel, are called the renowned in the Congregation: Num. 1. 16 and Isa. 5. 13. that which is translated *honorable men*, is in the original *their glory*, and so by *Arius Montanus, gloriaeque*. The Nobility are the glory of a Kingdom, and Jude 8. where some are said to speak evil of dignities, the Word is *glories*, *δοξας*. Men in eminent places are, or should be, the glory of those places, and of the whole Countrey where they live. Soul-nobility is the chief, yet I will not say the sole nobility; natural nobility must have its due respect. It was a speech of *Jonadab* to *Amnon*, 2 Sam. 13. 4. *Why art thou, being a Kings son, so lean from day to day?* As if to be a Kings son, were enough to allay any sorrow, to make any condition full of joy and content: *seemeth it a small matter* (saies *David*) 1 Sam. 18. 13. *to be a Kings son in law?* but to be born of the Kings of the earth is accounted more, this is the highest nobility; that which is under it, birth from other great men of the earth is honored likewise.

This puts great thoughts into mens hearts, this is an honor in which men do much glory, yet this *Moses* might have had in the account of the world, but he refuseth it; for God even this is to be denied. It was too high an expression, flavouring of flattery, that an orator making an oration, in the praise of *Constantine the great*, had, the first and greatell gift of Heaven, was to be born hap-

Moses his Self-denial.

pr, and as soon to be in the lists of felicity as of nature, meaning the happiness of *earthly birth*: but though this be too much, yet we acknowledge it amongst outward privileges not to be one of the meanest, but yet not so great, but that there is infinite reason it should be denied in the cause of Christ.

For first, though there be something in it, yet there is not much, not so much as any should think it too great a thing to lay down for God.

For first, it is no such thing, but that the greatest enemies of God, hated of him, and cast out for ever from him, have had it as well as others; what a succession of *Princes* and *Dukes* came from the loyns of *Esau*? there reigned eight Kings in *Edom*, before there was a King over the children of *Israel*: yea before the government of *Moses*, and they flourished till the daies of *Abdiah* no lesse than twelve hundred yeers, yea they lived to see the ruin of the second Temple, as we find it related by *Iosephus*: whatsoever is common to wicked men, Gods enemies, surely it hath no great excellency in it, neither should it be in high esteem with us. That is observable that we find, *Deut. 2. 12, &c. 22, 23*, where the Lord would teach *Israel* not to insult upon their outward conquests; he gives this reason, because they were such as he had given to others before them, who were wicked. In *Son*, saies the text, The *Hittites* dwell before time, and the Sons of *Esau* possessed them, and destroyed them from before them, and

*Mibi Deus immortalis
vixit & p
nam videtur
& maximum
in lucem sta
tim saltem co
nire. Panegy
Const.*

I.

Reas. 1.

*Ioseph. de bell
Judaeis. L. 7.
c. 22.*

and dwell in their stead, as *Israel* did unto the land of his possession: [*as Israel did*] *Israel* had not yet possessed, but this is spoke prophetically, as it was afterwards in the daies of *Joshua*; as if God should say, This is a favour indeed towards you, to make you conquerous over your enemies, to give their Countries into your possession, this is an honour put upon you, but it is no other favour, no higher honour, than wicked prophane *Esaü* hath had before you, therefore you have no great cause to be puffed up with it. That which the Lord saith here of conquest, is true of parentage, of riches, of honour, of all outward excellencies, they are indeed favours of the Lord, but no such excellent things, but that they have been made common to the enemies of the Lord; and therefore there is a great reason that our hearts should not be puffed up with them, but sit loose from them.

Secondly, there is no such great matter in it, because the birth of the greatest is defiled with sin, in the guilt and uncleanness of it; as well as the birth of the meanest: the most noble blood upon earth is tainted with high treason against the God of Heaven; whatsoever your birth be from men, yet you are born a child of wrath, an enemy to God, loathsome and abominable before him, and heir of Hell. When God would humble the *Jews*, who gloried much in their birth, he shows them the uncleanness, the baseness of it, in that expression, *Ezekiel* 16.

Your father is an Amorite, and your mother an Hivite. I come of those parents, saies Bernard, by whom I was a damned creature before I was born: your birth is such, what ever it be in regard of outward greatness, as if there be not a second birth, it had been better for you that you had never been born, or rather that you had been of the generation of Dragons, or the off-spring of Vipers.

Thirdly, suppose it were not defiled, yet it is an exceeding poor and mean thing in the eyes of God: it may be something before men, but before God it is nothing, for God is no respecter of persons: so much a man is worth, as he is worth in Gods esteem. when you come to appear before God, you must stand amongst the rest without any note of distinction of what house you came. That which Pelican a German Divine said concerning his learning, may be said of all honour of birth. When I appear before God, saies he, I shall not appear as a Doctor, but as an ordinary christian: so you shall not appear as Noble men when you come before God, but as other ordinary men. I pray tell me, saies Chrysostome, what is kindred? it is nothing but the sound of a word, an empty thing, which in the last day you shall know very well. This is observable which we have, Exod. 30. 15. when God requires a price for the ransome of the souls of his people, all must give but a shekel, the rich shall not give more, and the poor shall

De parentibus
illis vni, qui
aut me fac-
riundamatus,
quam unum.
Bern. in Me-
dit. cap. 1.

Reas. 3.

De parentibus
illis vni, qui
aut me fac-
riundamatus,
quam unum.
Bern. in Me-
dit. cap. 1.

De parentibus
illis vni, qui
aut me fac-
riundamatus,
quam unum.
Bern. in Me-
dit. cap. 1.

De parentibus
illis vni, qui
aut me fac-
riundamatus,
quam unum.
Bern. in Me-
dit. cap. 1.

not give less: when they gave in Offering to the Lord, to make an atonement for their souls, God doth not value the rich more, then the poor, nor the noble more than the man of mean birth.

Fourthly, it is not much in the esteem of men neither, who are wise, and rational: hence it is observed by some, that we never read of any in scripture but three, who solemnized their birth dayes, and they were *Pharaoh*, *Ieroboam*, and *Herod*, by which they gather how little the glory that came from parentage was esteemed: he that boasts of his pedigree boasts of anothers. *Seneca* in his four and fortieth Epistle writing to a Knight of *Rome* who was preferred for his valour but yet of mean parentage, for which he seemed to be troubled *Seneca* cites him a notable speech of *Plato*: there is no King but is raised from those which were servants? therers no servant but: had some of his ancestors Kings. *Rehoboam* was of a foolish childish spirit, though above forty years old, and yet he came from *Salomon* the wisest upon the earth, *Nabal*, whole name was a fool, whose disposition was accordingly, who was of a sordid churlish spirit, yet hee came from *Cahb*, a man of a most choise and excellent spirit, *1 Sam 2 5. 3* *Jonathan* that was that idol Priest we read of *Jud 1 5. 30* yet he was *Moses* his grand-child *Gisboms* son. Honour is but shadow, and therefore it need be of something that is our own riches, places of dignity, titles of honour put upon ancestors by Princes are

account

+

Nam genus et
proceras et que
non felix est
invenitur

Nescitis ve-
rum quid sit
id est scire
dum, neminem
scire non ex
regibus annis
et locis non
videtur scire
et scire de
scire scire
scire scire

habet omni
scire scire
scire scire
scire scire

accounted now the greatest nobility, and this
descends to the honour of children; but
that nobility which these thing now put upon
man heretofore. Martyrdom was esteemed to
doe: and therefore amongst Christians, in
the Primitive times, children were wont to
glory in their parentage as noble if they had
been Martyrs but *Chrysostome* in his third
sermon upon *Lazarus* labours to take off
men from glorying in this, because it was
not their own: he saies it is a frigid empty,
vaine boasting to boast of this, and gives this
reason (for the vertue of others cannot
perfect us. It is not from whence a man
comes, that is his true glory, but What he is,
and what good he does. It was the expressi-
on of a *heathen*, that he regarded not more
his wicked children that came from him
than bee would vermine that came from his
body: if we be wicked, we may be a dis-
grace to our Ancestors, they can do no ho-
nour to us. *Augustus Caesar* had three
daughters, who were lewd, and he used to
call them his three Ulcers and Cankers, and
was wont to cry out, *Oh that I had lived un-*
married, or had died without children, Al-
though gold comes from the earth none de-
spiseth it, and although drossie and rust comes
from the gold, none regards it; the vertuous
coming from mean parentage are honorable,
and the vitious coming from noble parentage
are contemptible. This is the first Argument
That there is not much in nobility of birth,
that it should be counted too great a thing to
be laid down for God.

*Alim, patrem
inquit, habet
Martyrem, &
lis sua familia
vires obicitur,
frigida sunt
verba. Nihil
nobis alium
virtus profici
valer. Aristot.*

*Tres canker
creantur
minas carbo
vixisse, au-
oribus perisum.*

But secondly, suppose there be some great matter in it, yet God is infinitely worthy that it should be laid down for his honour: if there were ten thousand times more honour in it than indeed there is, yet the denying of all were not a sufficient testimony of that respect you owe to the great and glorious God. God is worthy that all the Kings, Princes, Potentates, great ones of the earth should come and bow, and lie down flat before him, abased in his presence, that they should all bring their Crowns, and pompe, and dignities, and cast them down at his feet, as *Revel. 4. 10, 11.* the four and twenty Elders fell down before him who sat upon the Throne, and worshipped him that liveth for ever, and cast their Crowns before the Throne, saying, *Thou art worthy, O Lord, to receive glory, and honour, and power, &c.* Such infinite distance there is betwixt the excellency and greatness of the Lord, and all the nobles of the World, that it is a wonderful favour of God to them, if he do but appear to them, that they may live before him; it is their honour that their lives may be preserved when God makes known his glory, as *Exod. 24. 10, 11.* And when the God of Israel, &c. and upon the nobles of the children of Israel he laid not his hand, that is, to destroy them, but they were suffered to live in his sight.

Thirdly, as God is worthy in regard of his infinite excellency, so it is due to him because whatsoever excellency and honour

there

Moses his Self-denial.

there is in the nobility of your birth, it is he that hath made the difference between men: the Rainbow is but a common vapour, it is the Sun that gilds it, that enamels it with so many colours; we are but a vapour, it is the Lord that hath shined upon us and our Fathers house, and hath put more beauty, more lustre upon us, than upon other vapours. I may say in this respect, as Saint *Paul* saith in another case; who makes thee to differ? was not the lump of all mankind in the hand of the Lord, as the clay in the hand of the Potter, to make one to this outward honour, and another to meanness and baseness as he pleaseth: he might have so ordered things, as we might have been, not onely of the most beggerly, and miserable brood but might have been begotten a toad, or a serpent, or any other the vilest creature that liveth upon the earth: that honour we have, God hath put upon us, and therefore it is his, the glory of it it is infinitely due unto him.

Fourthly, there is no such way to add glory to your nobility, as to be willing to use it or deny it for God. This proceeds from a noble principle indeed, wheresoever it is. It is nature that causes the one kind of nobility, but it is the grace of God, a sparkle of the divine nature, a ray of the very glory of God himself, shining into the soul, that is the cause of the other. *Tertullian* saies of *Augustine*, that the name of Piety was more esteemed of him, than the name of power: and

*Longe
distant
magnificenti
vestra p
servant, sed
die castitas
studete quod
in vobis est
hanc gloriam
ad istam refer
de quo est, si
vultis eam
dere, et eam
perdit ad eam.
Ber. Epist. 10.*

and *Hieron* writing the praise of *Marcella* a noble woman, saies of her; that he will not make mention of her family, nor the honour of her blood; what *Proconsuls* and other great men she had to her ancestors; he saies hee would praise nothing but what was her owne, and especially he commends her in this, that she was so much the more noble; in as much, as riches and nobility being contemned, she was made the more noble in her povertie and humilitie.

Ita laudabo nisi quod proprium est, & eo nobilius, quod optima & nobilissima est, facta est paupertate & humilitate nobilior. Epist. ad Primum virginum. Marcella Epitaph.

5.

Fifthly, Christ was the glory of his father the lustre of his glory, the character and engraven forme of his image the only begotten Sonne of the Father from all eternity: he thought it no robbery to be equall with God, hee was God blessed for ever, and yet how did he empty himself: he was made a scorn, he was called the carpenters son, as one that was contemptible: he made himself of no reputation, he came in the form of a servant, yea of an evill servant that was to be beaten. yea he was made a curse, as if he had been the vilest of men: and yet this was the glory of Christ himself, because it was all for God, and good of soules: who is he then, that knowes any thing of Jesus Christ, that shall think much to lay down all the honour of nobilitie of birth, or any outward dignitie under heaven for him, It is a notable expres-

Quid miris in
teritum, quid
desiderandum
omnino, quid
proculspicien-
dum, quid ut
videns Deum
periculum fa-
ctum, bene se
habuisse. In-
tolerabile im-
pudens est, ut
sibi sese exina-
mum majestas,
etiam in lu-
mine & intu-
mescat. Bern.
lib. 1. de nativ.

sion that *Bernard* in a sermon upon the birth of Christ hath: what can be more unworthy? what more detestable? what deserving more grievous punishments, than that a man should magnifie himself after he hath seen God humbled? it is intollerable impudency, that where Majesty hath emptied it self, a worm should be puffed up and swell.

Sixtly, if we be godly, God hath honoured us with a higher birth than what we have by blood from our Ancestors; God hath given us a birth from above; he hath begotten us of the immortal seed of his Word, to be sons and daughters to him, heirs, and co-heirs with Jesus Christ: we are born of God, and the glory of this birth should darken the other in our eyes: what great matter is it though the glory of the other be lost; seeing God hath so highly honoured you with this? This birth hath great efficacy to raise the heart to high and worthy actions: whosoever knows himself to be the son of God, never wonders more at what is humane, saies *Cyprian*, he debases himself from the height of trae generosities, who admires at any thing now besides God himself. This birth you may glory in, and it must not be denied; for those who are thus born again, if they shall be afraid or ashamed to appear in the waies of godliness, to manifest themselves what they are, they fall to a degree of Self-denial (if I may so call it) beyond this of *Moses*, but it is a cursed Self-denial. *Moses* refuses or denies to be called the son of

C

Pharaohs

Nunquam humana opera mirabitur, quisquis se cognoverit filium Dei: deficit se de culmine generositatis, qui aliquid post Deum potest. Cyp. lib. de spectac.

Noli dignare a parentis cognitionem gloriam Dei.

Pharaohs daughter, they refuse and deny to be called and accounted the sons of the everliving God.

CHAP. II.

How external Honour and Nobility is to be denied.

Quest.

WHerein must those who are higher than others in their nobility of birth deny themselves, and refuse the honour of it?

Ans. I.

First, by being willing to be employed in any, even the meanest service that God calls them to; we must think no word of God too mean for us, but willingly submit to it; though it darken our honours never so much in the eyes of the world. Thus *Hierom* writes to *Pamachius*, a godly young noble man, he would have him be eyes to the blind, hands to the weak, feet to the lame, yea if need were to carry water, and cut wood, &c. And what are all these (saies he) to buffetings, to spittings, to whippings, and to death. *Constantinus*, *Valentinianus*, *Theodosius*, three Emperours, called themselves the vassals of Jesus Christ, as *Socratus* reports of them. *Theodosius* did manifest it indeed in the work of his humiliation for his sin, in the whole Church, casting himself down upon the pavement, weeping, and lamenting for his sin in the face of the whole Congregation, which many haughty spirits

*Cacorum oculus
fr. manus debi-
lum, in laquam
posuerunt, signa-
verunt, focius
extremis, ubi a-
lata, ubi spina,
ubi flagella, ubi
periculum, ubi
mors. Ep. ad
Pamach. de as-
sumptione christi.*

Moses his Self-denial.

though much inferiour to him, would have scorned to do: Mean offices, if in service to Princes, are accounted honorable: the master of the horse, the groom of the stool, they esteeme these offices an honorable addition to their nobility, the chiefest of the nobility of a Kingdom think themselves not disgraced but honoured by them: shall any service then, performed in obedience to, for the honour of the high and blessed God, be accounted dishonourable, too low for the highest on earth?

Secondly, they must deny themselves in being willing to joyn with those of lower degree in any way of honouring God. Thus *St. Paul, Rom. 12. 26.* exhorts to condescend to men of low degree: *Saint Hierom*, in his former Epistle to *Pamachius*, would have him equal himself with the poor, and vouchsafe to go into the Cells of the needy: the thoughts of nobility and dignity must be laid down, they must be refused, where God may be honoured, and spiritual good attained, in joyning with those that are of an inferior rank, who it may be were in Christ before us, and their Ancestors were more godly than ours, who are far more honorable in the eyes of God, and his Saints, than we: where greater graces fit below us, let us acknowledge their inward dignity, as their inferiority does acknowledge our outward eminency.

And when we are willing to do thus, know that reason, and religion, teacheth those

*Deo servite,
regnare est.*

Servite

*Equis pauperibus inopiam
cellas dignanter intrare.*

Genere nobilis,
sanctitate nobi-
lior.

those with whom we have to deal, to know and acknowledge that distance, that God hath put between us and them, never a while the lesse to give us our due honours and respects, because we are willing to lay them down, and deny our selves in them; they will look on us with that respect that Hieron expresses himself concerning Paula a virgin (who by her father was descended of *Aeneas*, and the noble house of the *Gracchi*, and by her mother of *Agamemnon*) saying she was by birth noble, but by grace more noble; but let it be accounted injustice, that outward worth should be respected which is the meaner, and that we should not acknowledge inward worth, which is the better.

Thirdly, we must deny our selves, by being willing to suffer the most disgraceful thing that can be put upon us for the cause of Christ: though we should have all our kindred frown upon us, and cast us off, and scorn, and account us a disgrace unto them, we must be willing to be deprived of titles of honour, of all our estates, of all that glory we have, that we are born unto, to be imprisoned, to endure any kind of torture, or death that God shall call us unto for his names sake: *Romanus* that blessed Martyr was of noble birth, and yet endured extreame tortures for Christ, when they whipt his body with cords that had leads at the end of them, so as they tore his flesh, that his very bowels were seen, yet he cryed out

Moses his Self-denyall.

to his tormentors, that they should not spare him for his noble birth. *Theodoret* reports of *Thormisdas* a Noble man in the King of *Persia* his Court, because he would not deny Christ, he was put into ragged clothes, deprived of his honours, and set to keep the Camels, after a long time, the King seeing of him in that base condition he was, and remembering his former fortunes, he pittied him, and caused him to be brought into the Palace, and to be cloathed again like a noble man, and then perswades him to deny Christ; he presently rends his silken clothes, and saies, If for these you think to have me deny my faith, take them again: and so with scorn he was cast out.

*Theod. lib. 1.
cap. 39.*

It is reported likewise of one *Samas* a noble man, who had and maintained a thousand servants of his own, yet was deprived of all his estate by the King of *Persia*, and was compelled to serve one of the most abject and base of his own servants, to whom the King gave his wife, that by this means he might cause him to deny the faith; but he not at all moved, kept his faith entire, willingly suffering all this wrong and indignity for Christ; we have divers later examples of men of noble birth, who have been willing to suffer great things for Jesus Christ, and in this have shewn the true greatness of their spirits.

*Hist. Trip. lib.
10, c. 32.*

As that truly noble Marquess of *Vico*, *Marcus Galeacius*, whose story is famous, and will make him honorable in all suc-

ceeding ages; He was a Courtier to the Emperour Charles the fifth, Nephew to Pope Paul the fourth *Marquesse of Vico*, which is one of the Paradises of Naples, Naples the paradise of Italy, and Italy of Europe, & Europe of the earth; his father was not only a *Marquesse*, but was so in favour with the Emperour, as he was joyned equally in commission with the viceroy of Naples, to sway the Scepter of that Kingdom; his mother was of honorable parentage, her brother was Paul the fourth, his Lady was the daughter to the Duke of Niceria, one of the principal Pears of Italy: yet being brought to hear a Sermon of Peter Martyrs, God pleased so to work upon his spirit, that he began to enter into serious thoughts, whether his way were right or not, then to take up a constant exercise of reading the Scriptures, then to change his former company, and to make choise of better: his father was moved against him with sharpness, his Lady wrought what she could by tears, complaints, intreaties, to take him off from that way: the most part of the noble men, in, and about Naples, being either his kindred or familiar friends, they continually resorted to him, to take him off to follow their old pleasures together, yet at last having farther light let into his soul, to see not onely the necessity of some truths that he understood not before, but likewise of delivering himself from that idolatry that he apprehended himself defiled with; therefore his resolutions were strong,

to leave Court, and father, and honours, and inheritance, to joyn himself to a true Church of God; and according to this his resolution he went away; much means were used to call him back, great offers of riches and preferments to draw him; his children hung about him with doleful cries, his friends standing by with watry eyes, which so wrought upon his tender heart (he being of a most loving and sweet disposition) that, as he hath often said, he thought that all his bowels rouled about within him, and that his heart would have burst presently, and he should there instantly have dyed: but he denied himself in all, and chose rather to live in a mean condition where he might enjoy God, and the peace of his conscience, than to have the riches, glory, pleasures of *Italy*, and of the Emperours Court.

The History of the Lord *Cobham*, that we have in the book of *Martyrs*, is famous in this kind: he was a man of great birth, and in great favour with King *Henry the fifth*, so as the Archbishop *Thomas Arundell*, durst not meddle with him till he knew the Kings mind; the King when he heard of it, bad them have respect to his noble stock, and promised to deal with him himself; and after he privately sent for him, admonishing him secretly between themselves, to submit to his holy mother the Church: unto whom he made this answer; Most worthy Prince, I am alwaies prompt, and ready to obey, for as much as I know you an appointed Minister

of God ; unto you (he my eternall God) I owe my whole obedience, and submit thereunto as I have done, ever ready at all times to fulfill whatsoever you shall in the Lord command me; but as touching the *Pope* and his spirituality, I owe them neither suite, nor service, for as much as I know him by the Scripture to be the great *Antichrist*, the son of perdition, the open adversary of God, and the abomination standing in the holy place.

This was in the darknesse of Popery, above two hundred yeers ago. The blood-thirsty *Papists* never left till they got his blood, prevailing with the King to consent to his condemnation, and when the sentence of his, condemnation was read, the story saith That this worthy noble man, with a chearefull countenance spake after this manner: Though ye judg my body, which is but a wretched thing, yet am I certain and sure, that you can do no harm to my soul, no more than could *Sathan* to the soul of *Job*; here were truly noble spirits indeed, shewing their nobility by refusing of it, by being willing to deny it for Jesus Christ. Oh that God would raise up many noble spirits that shall be thus willing to deny themselves. As *Jud. 5. 9. My heart is toward the Governours of the People, that offered themselves willingly among the People: bless yee the Lord;* the eyes and hearts of Gods people are after you the nobles and governours, if ye offer yourselves willingly, how shall our hearts be enlarged

enlarged, and our members opened to bless the Lord. As *Ignatius* said concerning Christ: my antiquity is Jesus Christ: so let us say of him; our nobility is Jesus Christ, shewing this, that we indeed are of the royall seed, that we are of truly noble blood, that we have the blood of Jesus Christ running in our veins, that raises our spirits far above whatsoever honour our natural births have raised us unto.

It were a blessed thing if those who are of noble parentage, yet in the cause of God they should not looke at what nature hath advanced them unto; But wherein it is that they are begotten againe by the almighty worke of the grace of God, by that heavenly principle, the sparkle of that divine nature that is put into them: That in the cause of God it were with them, as it is said of *Levi*, he must not know father or mother. We must not say as those Jewes, *Mat. 3.9.* *We have Abraham to our father*, we are born of noble Parents, but as *John* to them, so I say to you, *bring forth fruit*, or else the axe is laid to the root of the tree: stand not so much upon the blood we have, as upon the good we do. If we would glory in our parentage, especially glory in our ancestors, who have been godly, who have made themselves noble indeed by the worthy things they have done for God, and thus continue this honour to our family, rather resolve to lose our life, than to let this honour of our family die in us: that it may not be said, how did Religion flourish

Antiquitas mea, Jesus Christum, nobilitas nostra, Jesus Christum.

in such a noble family, for two or three or more successions: but now all is gone, ever since such a sons time all is gone, and things are turned another way. It is a blessed thing to have the glorious name of God kept up in succession in a family, *Psalms. 72. 17.* we have a prophesie that the name of Christ shall continue from generation to generation: the words are *filiabitur nomen ejus*; it shall be chlided, shall be begoten from one to another? the lineall descent of Christs name is more honourable than the lineall descent of noble blood. *Pliny* tels us that it was accounted a great honour, even the height of felicity, that in one house and race of the *Curios*, there were known to be their excellent *Orators*, one after another, by descent from the father to the son, and that the *Fabii* afforded three presidents of the *Senat* in course, one immediately succeeding the other: if this succession be so honourable, so happy, how honourable how happy doth the Incession of religion make families to be? We glory in our ancestors, let our ancestors be made glorious in us: It is better, saies *Chrysostom*, that our parents should glory in us, than that we should glory in our parents: we should do no thing unworthy of our ancestors.

It is reported of *Boleslaus* the fourth, King of *Poland* that he used to have the picture of his father hanging about his neck, in a plate of gold, and when he was to speak, or do any thing of importance, he took this picture and kissing it, said; Dear father I wish I may not

*Plin. lib. 7.
cap. 41.*

*Melius est ut in
re glorietur
parentes, quam
ut tu in paren-
tibus glorieris.
Chrys. in Matt.*

Moses his Self-denyal.

not do any thing remissely, unworthy of thy name. Oh that many of our nobility, whose ancestors have been famous for godlinesse, would often have such thoughts as these; that they would oft consider how unworthy of the name of their noble ancestors those waies are in which now they walke! Certainly our parentage is a mighty engagement unto us for noble and vertuous actions. I see nothing in nobility to be desired, saies *Hierom*, but that noble men are constrained, by a kind of necessity, not to degenerate from the goodness of their ancestors. It is the happinesse of godly parents when they dye, to see hope of their godlinesse to live in their children, to preserve the lives of their godly parents in themselves. *Ambrose* in his funerall Oration upon *Theodosius* saies, that though *Theodosius* be gone, yet he is not wholly gone, for he hath left *Honorius* with other of his children, in whom *Theodosius* still lives. Oh that it might be said of many of our ancient religious nobility, that although they be gone, yet they are not wholly gone, for they have left their religious truly noble children in whom still they live! but woe unto us how many of them are gone, yea they are wholly gone? nothing of their true nobility is left remaining in their family, but only empty titles.

If meannesse of parentage be a dishonour to a child, what dishonour then is the wickedness of children to noble parentage. It was the speech of one being condemned for

*Nihil aliud
videtur in nobilitate
apparentius
nisi quod nobiles
quidam necessitate
constringuntur,
ab antiquorum
probitate degenerent.* Hieron.
in Epist.

*Theodosius
vixit Imperator
et vixit in nobilibus
suis vixit in
nobilibus suis
in quibus
vixit cum
nobilibus suis.* Theod.

*Nulli dedecori
sunt parentes, tu
vero parentibus.*

*Melius est de
contemptibili
clarum fieri
quàm declaro
genere contem-
ptibilem esse.*

Chrys. in Mat.

4.

*Omnis hi ma-
iores tui sunt
sicut illi gerit
dignum Sen.*

Ep. 44.

*Minime Deum
est acceptor per-
sonarum, nescio
autem quid pa-
sit alium in
nobilitate pluri-
um, forte quia
pluri sunt
Bern. ad Ro-
manos 12.*

Hand T. 1. 2.

his mean birth, *To me*, saith he, *my parents are made a disgrace*, but we are a disgrace unto our parents, and which in our conscience do we think to be most eligible? It is better saies *Chrys.* to be famous from a contemptible family, than to be contemptible from a famous family: This is the privilege of a truly noble vertuous life, that we shall not only have those worthies, from whom we have come by a naturall line, to be our aucestors, but all the worthies of the Lord, whose ver- tues and noble services for God shal live in us, shall be accounted our aucestors.

What abundance of service might be done for God, and his truth, if the nobles and the great ones of the earth, did give up them- selves and their honours to the service of the blessed God: if they did encourage the hearts of their brethren in joyning with them, in doing or suffering whatsoever God calls for; I say their brethren, for so we have it, *Nehem.* 10. 29. Certainly Christ will take it exceed- ingly well at their hands; God is no acceptor of persons, yet I know not how, saies *Bernard*, vertue in a noble man does more please, it may be, because it is more conspicuous. It is an observation of *Hierom*, that Saint *Iohn* who was the beloved disciple was of *noble stock*, and therefore the rather beloved, in which regard he saies he was so known to the High Priest, and did not feare the *Jewes*, so as the other Disciples did; He could bring *Peter* into the hall, and he alone of all the Dis- ciples could stand before Christ at the Crosse, and

and receive to him the mother of our Saviour.

Wherefore let us ad Christian nobility to our natural, and then to our Coronets we shall have added a crown of life; a crown of glory; to our costly garments, the glorious shining robe of a Saviours righteousness, to our jewels and ornaments, the graces of that blessed Spirit, more precious than Rubies; to our chains of gold, the golden chain of Salvation, the links whereof are described, *Rom. 8*. We have vassals under us now, the whole frame of creation shall then be under us, and serviceable to us; to our attendance shall be added the Angels, who shall be our guard, pitching their tents about us, ministring spirits unto us. Certainly there will be no honour lost that is ventured for Christ.

Moses who was content to deny himself in this honour he might have had, lost no honour by it, for God raised him to the greatest honour that ever any man was raised to before him, or in his time. He who was content to deny the title of the son of *Pharaohs daughter*, had after that great and high titles put upon him even by God himself, to be called *Pharaohs God*, *Exod. 7. 1*. because of that fear of him, that was struck into *Pharaohs* heart, and the power he had to execute judgments upon *Pharaoh* & his people: God spake with him face to face, as a man speaks to his friend, God wrought wonderful things by him, and made him the Prince and leader of his people, and that was a greater honour than any he could have had in *Pharaohs* Court.

Oh

*Quid faciunt
sordes animo-
rum in splendore
natalium. Caf-
fed. l. 4. var.
19.*

Oh therefore let it not be said of you, when God hath any special service to do as it was of those Nobles in *Nehem. 3. 5.* But the Nobles put not their necks to the work of the Lord. ~~It~~ true, the Scripture saies, that there are not many rich, not many noble that are called, and every generation finds the experience of it, but the more rare, the more honorable, in those who do give up themselves to the honour of God, upon whom they, their honours, and all their goods depend. Do not stain the nobleness of your birth with the filthiness of sin: It was a speech of *Theodorick* a King; What does filthiness of mind do in splendor of noble birth: what benefit is it for a River to come from a clear Spring, if it be muddy? ye are the children of Nobles, and therefore honorable; so were the children of *Israel*, but God regarded not their birth, when their lives were wicked: he speaks this in dishonor of them, *Amos 9. 7.* Are yee not as children of *Ethiopians* unto me. O children of *Israel*? what? children of *Israel* to be as the children of *Ethiopians*? what a debasement is this? you are noble; be not as the children of the vilest of the earth before the Lord and his people, lay not a foundation of dishonour to your posterity, *Isa. 14. 20.* The seed of the wicked shall not be renowned; they shall not be noble, for it is the same word that, *Num. 1. 16.* is used for nobility.

God forbid that any of you should have a thought that the service of God should be a

dis-

dis-

disgrace unto you, that it should be too low a thing for you, that it should be counted a disparagement to you to stoop unto it, that it should be thought a stain to your honours; oh no, it is sin onely that spots and stains your honours. Take heed of being ashamed of Jesus Christ in any service of his; his service in the meanest works of it, is a greater honour to you, than you can be to it. It is the unhappiness of many who are of birth and quality, they lose much spiritual good that they might have in communion with Gods servants in their gifts and graces, because of that distance that is between them; and although some duties of religion are taken up by them, which may in their own thoughts stand with their honours, and correspond with their friends of quality, yet other duties are looked at as too low, as praying in their families when other help is wanting, instructing servants, leaving unnecessary occasions and sports, to attend upon the preaching of the word, calling over what of Gods mind hath been made known to them. The Holy Ghost sets it out as an addition to the honour of those Noble men of Berea, Acts 17. 11. that they received the word with all readiness of mind, and searched the Scriptures after they had heard Paul preach; to examine what had been delivered to them: After Oswald, King of Northumberland, was converted by one Aidan a Bishop, it is reported of him, that he disdained not to preach and expound to his Subjects

Beda. Hist. 1.
3. c. 3.

Moses his Self-denyal.

jects and Nobles in the English tongue, that which *Aidan* preached to the *Saxons* in the Scottish tongue.

X It still remains the glory and renown of that young truly noble Lord *Harrington* in the blessed memory of him, that he was so diligent and so constant in those duties of religion which now are accounted so mean and low by many great ones. It is recorded in his life, that he praied not only twice a day in secret, but twice with his servants likewise in his chamber, besides the joyning at the appointed times of prayer in the family: he meditated of thre or four sermons that he had lately heard every day; every Lords day morning he would repeat the sermons that he had heard the Lords day before, and at night those he heard that day. There is no disproportion between such exercises as those, and the dignity of nobility, if things be judged according to righteous judgment: there is in truth no denial of the honor of true noblesse in these, but because of the perverse judgement of the world, there is need of much self-deniall to submit to them.

The conclusion of this Point is this: if you would be indeed honourable, as your famous and religious ancestors have been, be as they were. Religion sayes to us, as God to *Elis*, 1 Sam. 2. 30, *them who honour me I will honour*. I have read of the *Lacedemonians*, that for the stirring up of the spirits of yong men to noble and heroicall enterprises, they used to have the statues in marble or brass of their most famous

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famous worthies set up in their Senate house, with this Epigram graven in golden characters underneath, *si fueritis sicut hi*: If you will be like these, that is, in vertue and famous actions, *eritis sicut illi*, you shall be like them in glory and renown. Thus the memory of the succeeding generations after, worthy ancestors hath lifted them up in their due honor and their deserved high esteem, with this Motto upon them, *si fueritis sicut hi, eritis sicut illi*: be we like them in holy desires, for the honour of religion, and the good of our country; and we shall be now, and in the succeeding generations like them, in a blessed and glorious memoriall of us.

Honour likewise, and all pleasures and delights that we enjoy, are to be denyed for Christ. It is true, they are the blessings of God in themselves, many of Gods servants have enjoyed them, and made much use of them for God and his people; as Joseph, Hester, Mordcai, Obadiab, Ezra, Nehemiah, Daniel, the Lord deputy of Cyprus, Acts 13. 2. the great Lord Treasurer of the Queen of the Ethiopians, Acts 8. 27. So it is said, that he had the charge of all her treasure; and those that were of Cæsars household, Philip. 4. 2. And so in after times, Church Histories relate unto us many worthy of the Lord who lived in the Courts of the greatest persecuters of Christian religion, and yet they kept their faith intire, and their consciences unsported. As Flavianus in Vespasianus his Court, Dorotheus in Diocle-

D

sians.

sians, Terentius in Valentinianus : & multitude of others might be named in all succeeding generations. Court-honours are to be denied for Christ, for they are his; it is he that hath raised us in these, higher than others.

And though they be blessings, yet not so great, that we, should grudge Jesus Christ the having, the honour of them, the least of his honor hath more excellency in it, than all these in the height of them, and ten thousand times more than these : for there is a vanity in them all : we know *Solomon*, who had the highest of them that ever were, yet he saw, and had the experience of *vanitie*, yea *exceeding vanity*, and *vexation of spirit* to be in them, observe his expression; First *vanity*, not vain onely but vanity it selfe. Secondly, *excessive vanity*, for it is *vanity of vanity*. Thirdly, *a heape of vanities*, for it is in the plurall number, *vanity of vanities*. Fourthly *all is vanity*. Fifthly, he adds his name to that he saith; sayes the Preacher *Chœleth*, the word signifies the soul that hath gathered wisdom or the soul that is gathered to the Church, as some.

When *Daniel*, chap. 4. had the vision of the estate of the foure great Monarchies of the world; the *Persian, Chaldean, Grecian, and Romane*, it was set out unto him by the foure winds? what are all the Empires, all the dignities of the world, but as wind; There is no realitie in these brave Court things, which are so admired and magnified by the most. When *Agrippa* and *Bernice* came in great pompe

pompe to the judgement seate, *Acts 25. 23.* it was all but a meer fancie; for so the words are in the originall: they came with much fancie. Honour is but a shaddow, and when it comes from these outward things it hath not the dignity to be so much as the shaddow of a substance; for all these outward things are as shaddowes, *Prov. 8. 20. 21.* Wisdom there saies, that she leads in the paths of righteousness, and in the midst of the paths of judgment, that she may cause those that love her to inherit substance: the word substance is translated by some, *id quod est*, that which is, that which hath a being, as if nothing had a being. as if nothing could be called a substance, but that which wisdom (that is, grace and godlinesse) gives to inherit. The fashion of this world passeth away, sayes the Holy Ghost: the word in the originall signifies the surface, the outside, as if all the things of the world were a meer surface, and a vian outside. The shadow of a man may be longer or shorter, but the man remains the same still, it adds nothing to the man: honour and preferments may be more or lesse, but the man remains the same he did before. No man, saies *Seneca*, whom riches and honours set high, is therefore great, he only seems so, because we measure him with his Basis; but set a dwarfe upon a mountain, he is not higher, and set a mighty high statue in a pit, it is not the lesse. when gold is raised from twenty shillings to two and twenty, the gold was

πολλὴν φαν-
τασίαν.

Χημία.

Nemo istorum
quos divitiarum
honores in alto
sustinet, suam
magnitudinem
ideo magnum
videtur, quia il-
lum cum basi
sua metitur.
Pumilio mag-
nus non esset, si non
in monte consti-
tueretur, cum
sua magnitudi-
nem suam con-
parabit, etiam
steterit in mo-
nte. Sen. Epist.

as good before as it is now, it is the same
 peeces still that then it was, the raising of it
 is onely in the estimation of men. It is said of
Eliakim, Isaiah, chap. 22. v. 24. They shal hang
 the honor of his fathers house upon him; *honor*
 is but an externall addicament, there is
 no internall excellency in it. Great letters in
 word set out with gaies, take up more room
 than others, make a greater shew in the world
 than other letters, but they add no more to
 the sense of the word than others do: so men
 enjoying great honors in the world, they carry
 a greater port with them, they make a greater
 shew than others, but the men are not the
 better for them. Notwithstanding all the out-
 ward honours of *Antiochus Epiphanes*, yet
 still the Scripture calles him a vile person, as
Daniel Chap. 11. 21. all these things are a
 meer fable. When *Augustus Caesar* was near
 to death, who had been Emperour fifty years,
 and living in much glory and pompe, com-
 manding almost all the known world, yet
 when he was to die, he saw all that he had
 enjoyed to be but a meer fable; for thus he
 expressees himself to them that were about
 him, *Have not I seemed to have acted my
 part sufficiently in this fable of the
 world?*

An non perso-
 nam meam in
 hac mundi fa-
 bula satis com-
 mode egisse vi-
 deam? valete
 ergo, & plaude-
 dit. *Sutton. in
 Aug.*

Pleasures to
 be denied for
 Christ,

But if there be no reality in honour, yet
 it may be there is something in pleasures,
 men feel something, they think there is
 such a reality in them, that in comparison
 of them, all other excellencies that are
 spoken of, are judged by them but meer
 images.

imaginations: but if the excellencie of these may passe, according to the judgement of the holy Ghost, if that sentence that he hath passed upon them may stand, there is nothing in these neither; which appears by the comparing of two places of scripture. In the sixth chap. of the Prophecie of *Amos*, and the fourth ver. he charges the Courtiers of riotousness; for it appears, that though before he was a hearer-man, yet now he is a Preacher to the Court, *Amos* 7.13 that riotousness which he charges them withal, he expresses thus; *They lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flocke, and calves out of the midst of the stall: They would have the best of every thing whatsoever it cost them; calves in the midst of the stall were the best. They chanted to the sound of the violl, and invented to themselves instruments of musick like David; that is, most curious and exquisite instruments, not like Davids instruments to praise the Lord by, but as David intended the best instruments he could to serve God by; so they invented the best that could be got, and laid out much charge for them, that they might more fully serve their lusts by them. They drink wine in bowles, and annoint themselves with the chiefe ointment, and these they give up themselves unto, so as they minde nothing else; they care not what becomes of any thing, so be it they may freely enjoy the pleasures of their lusts: They are not grieved for the affliction of Ioseph.*

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This their life might seem to some a most brave and desirable life, but mark what the Holy Ghost saies of it in the same Chapter, verse thirteen, *Yee which rejoyce in a thing of nought*, all these pleasures put together were in a true judgement but a thing of nought; *Res nihili*, they had nothing in them; when we feed upon those, we do but feed upon ashes, and a seduced heart hath deceived us, *Isa. 44. 20.* that we cannot say, *is there not a lie in our right hand?* they do most certainly put a lie into our right hand, that is, they make us to use our chiefest strength for that which is nothing else but a meer lie, and yet they do so ensnare us, and so grossely seduce us, *that we cannot say, is there not a lie in my right hand?* we cannot so much as question with our selves: Are these the things that we were born for? are these the chief good of those that are raised to such an high estate? are there not other things that God requires of us to look after? we cannot thus say in our own thoughts, *Is there not a lie in our right hand?* such is the evil and unreasonable-ness of our way, that if we did but say thus in our own heart, we would soon be ashamed of it, confounded in it; and our hearts would quickly turn away from it.

But by the favours of the Court, a man may raise his estate so, as to make him, and his, that follow after, great; there is some reality in riches, is there not? No, not in riches neither, for so saies Salomon, *Prov. 23. 5.* *wilt thou set thine eyes upon that which is not* for

Riches to be
denied for
Christ.

for riches certainly make themselves wings, they
fly away as an Eagle. Observe first, the
 Holy Ghost saies that riches are not, are no-
 thing: those things that make men great in
 the eye of the world, are *nothing* in the eyes of
 God: a cipher is nothing in its self, yet put a
 figure to it, and it is something. Secondly ob-
 serve, the Holy Ghost would not have us so
 much as *set our eyes upon riches*, they are not
 objects worth the looking on. Thirdly ob-
 serve, with what indignation he speaks against
 those that will set their eyes upon them; *wilt
 thou set thine eyes upon that which is not?* as if
 he should say, what a vain, unreasonable, sot-
 tish, senseless thing is this? Fourthly observe,
 that he saies their parting from us is by way
 of *flight*, that is, a sudden, a swift, and irreco-
 verable motion. Fifthly, observe that this
 flight is by *the wings of an Eagle*, which is the
 most sudden, the most swift, and irreco-
 verable motion. Sixthly observe, none need put
 wings upon them to flye away, for so saies
 the Text, *they make to themselves wings*, there
 is matter enough in themselves to work their
 own corruption, and to put themselves in-
 to flight.

We think when we are called to deny such
 riches, pleasures, and honours, that then
 we are called to deny some great thing; but
 the truth is, had we an eye to discern the va-
 nity of them, we should see that we are cal-
 led to deny nothing but a meer fancy, a thing
 of nought, and that which is not. Oh that the
 glory of the world were darkned in our eyes,

as one day it shall be, that it might not be so deare unto us, as to think it such a great matter to partake with any thing in it, in the cause of Jesus Christ. Riches are too mean things for a truly noble spirit to be taken withall: if generosities of spirit cannot raise above money, where is the glory of it? Luther professeth that the sin of covetousnesse, he saw so base and vile, and his spirit was so above it, that he was not so much as tempted with it.

That which is observed of Joshua, makes him a glorious example to all great men. He was the divider of the land to Israel, and left none to himself, and that portion that was given him, and he contented withall, was but a mean one in the barren mountains. This Hieron notes in his Epistle upon Paulus, he saies he visited the Sepulchre of Joshua and marvelled very much, that the divider of the possessions had the hilly and craggy places for himself.

And yet further know, as there is a vanity and emptinesse of good, so there is a mixture of much evil; they are as water in the bottom of pits exceeding muddy: the water is not much, but the mud causes it to be unuseful. If things be so mixt with trouble and cumbrance, that the evil of them will not answer the good expected in them, we reject them as things unprofitable. You will deny your selves many times in forty, in a hundred things, to get your mind in some one, and so may be when you have it, it is not worth

*Mirata est quod
distributor pos-
sessionum sibi
montana & as-
pera delegas-
set.*

Moses his Self-denial.

worth the while, such a thing as a true noble generous spirit would cast off with scorn; you get *honours, pleasures, and riches*, but consider whether all be not muddy water, whether there be not much evil in the getting, and in the enjoyment of them, what fears and suspicions? what undermining one another, what disappointments? what vexations? what a clutter of businets crossing one the other? what snares and temptations lye in your way at every hand? you walk all the day long upon snares, as *Job. 18. 8.* upon dangerous snares that bring much sin and guilt, and will bring much sorrow and misery; how little do you enjoy your selves for the present, not any thing you have to your selves?

Hence some give the reason, why *Joseph*, although he had power to have advanced his brethren in the Court, yet he would not have them live there, but by themselves in *Gessen*, tending their Sheep; he had an extraordinary call to be there, but he knew the encumbrance and snares of it, that he sought is not for his brethren. If a thing that is cold, have some heat added to it, and then as much cold as that heat was, the thing is not hotter than it was before; so you, though you may have much honour, and pleasure, and riches added to your estate, though the world who look upon these, think you happy, yet you your selves knowing that there is as much evil likewise added to your condition, as the good of these come

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come unto, your condition is not at all more happy than it was before.

Again further, consider the uncertainty that is in all: indeed the comforts that nature affords are chiefly to be had with you: but even nature it self is but a wheel, all at uncertainties: as *James 3. 6. The tongue is said to set the whole course of nature on fire*: the word in the original is the *wheel of nature*. You know the story of *Sesostris* King of *Egypt*, who would have his Chariot drawn with four Kings; and one of them had his eyes continually upon the wheel; whereupon *Sesostris* asked him what he meant by it? he answered that it put him in mind of the mutability of all earthly things; for I see, saith he, *that part of the wheele which is now upon high, is presently down beneath, and that part which is now below, is presently upon high*: where upon *Sesostris* being moved, considering what mutability might be in his own estate, he would never have his Chariot drawn after that manner any more. The relation of this story, was a means to bring down the stoutness and pride of another great Prince; For when *Mauritius* sent *Theodoras* his Phisician embassadour to *Ghajanus* Prince of the *Huns*, who perceiving the stoutness and arrogancy of the Prince, related unto him the story of the King of *Egypt*. *Ghajanus* being moved by it, his spirit yeilded, and he was content to come to conditions of peace with the Emperour *Mauritius*.

All men in worldly, honour are like an hour

Moses his Self-denyal.

hour glasse, now this end is uppermost, by and by this is down, and the other is up, and and this part of it is full, and by and by it is empty, and the other that was before empty is full, what is become of all the great ones of the earth that lived and ruled in the earth but a while agoe? their glory is buried in the dust, *Psal. 76. 12 The Lord cuts off the spirit of Princes*: the word is, *he slips off*, as one should slip off a flower between ones fingers, or as one should slip off a bunch of grapes from a vine, so soon is it done. How great uncertainty have many great ones, by their miserable experience, found in their outward glory, and worldly felicity? what a change hath a little time made in all their honours, riches, and delights?

That victorious Emperour *Henry the fourth*, who had fought two and fifty pitched battels, fell to that poverty before he dyed, as he was forced to petition to be a *Prebend* in the Church of *Spier*, to maintain him in his old age. And *Procopius* reports of *King Gillimer*, who was a potent King of the *Vandals*, who was so low brought, as to intreat his friend to send him a sponge, a loose of bread, and a harp; a sponge to dry up his tears, a loaf of bread to maintain his life, and a harp to solace himself in his misery. *Philip de Comines* reports of a Duke of *Exeter*, who though he had married *Edward the fourths* sister yet he saw him in the low countries begging barefoot. *Bethsaria* the only man living in his time, having his eyes put out,

Daniel's
Belisarius.

Laudibrio for-
tune.

Plus. de quest.
Rom 9. 76.

out, was led at last in a string crying, give
a half-peny to *Belisarius*. These are the uncertainties, and mutabi-
lities of all worldly honours: mighty Po-
tentates of the world have been *ludibrio for-
tune*, the very scorn of fortune: all the
choise things that the world affords, are as
water in broken cisterns, not having any
spring to feed them, and the cistern being
broken will let out all; they are but as a
thing without a foundation, which cannot
stand long. That is observable that we find
in the Epistle to the *Hebrews*, chap. 11. v.
10. It is said of *Abraham*, that he sought a ci-
ty that had a foundation: noting thereby,
that all other cities, though never so glori-
ous, and by consequence all other worldly
things, have no foundation to uphold them.
Hence *Plutarch* tells us that the ancient nobi-
lity of *Rome* and *Arcadia*, were accustomed
to wear moons upon their shoes, that they
might have alwaies the mutability of their
prosperity before their eyes. That which *St.
Paul* saies of riches, 1 *Tim.* 6. 17. is true of
all worldly things; Trust not in uncertain
riches: for it may be said, trust not in uncer-
tain honours, nor in uncertain pleasures: so
Hence it was that *Salon*, when he saw
Crasus puff up with his great riches; and
outward glory, thinking himself the happiest
man that lived, he said unto him, none was
so miserable as happy before death: intending here-
by to admonish him of the uncertainty of
those riches, in which he blest himself so
much.

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much, and would have him consider, that before the end of his daies there might be a great change in his condition: but he while he enjoyed his outward prosperity, minded not at all what *Solon* had said unto him, untill he came by his miserable experience to find the uncertainty of his riches, and all that worldly glory that he had, and then he could remember *Solons* speech unto him; for when he was taken by King *Cyrus*, and condemned to be burnt, and saw the fire preparing for him, then he cryed out, *O Solon, Solon*: *Cyrus* asking him the cause of that outcry, he answered; that now he remembered what *Solon* had told him in his prosperity, *That none was to be accounted happy before death.* Thus wee have many, who heare much of the uncertainty, and vanity of their outward honours, sensual pleasures, great estates and riches they have in the world, but while they enjoy the sweet of them, they little minde what is said, till they come upon their sick beds, and death beds, and then they cry out most lamentably of the vanity of all worldly things, then they can remember what hath bin said unto them heretofore, concerning the vanitie and short continuance of all those things they took so much delight in.

All things then wisely and duely considered, these honours, pleasures, and riches, are not such great things, that we should be so hardly brought to deny our selves in them: a wise understanding heart would quickly cast dirt in the face of them all,
a true

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a true noble great spirit would trample them as dirt under feet, when once they come in competition with Jesus Christ. It is an excellent speech of Saint *Augustine*; It is not an argument of a great minde, to seeke for great honours, but rather to contemne them: and indeed considering all, (at leſt in the cauſe of religion) they are to be accounted as contemptible and vile things. They are like a candle, which while it is light, it hath ſome luſtre, and hath no ill ſavour, but when it is out it ſtinks: ſo all outward excellencies while they are as it were enlightned with grace added to them, and a holy uſe of them, they have ſome luſtre, and are deſirable, but take this away, (howſoever they may appeare to a carnall eye,) yet they are indeed but as a contemptible ſmell unſavorie themſelves, and making thoſe who have them unſavorie in the noſtrils of God.

And conſider yet further, what Jeſus Chriſt hath denied for us, if ever we be ſaved by him. He came from the boſome of his Father, and from that infinite glory he had with him before the world was; for ſo he prayes, *Iohn 17*, that the Father would glorifie him with that glory he had with him, before the world was: He left the riches and pleaſures of heaven, and that honour which he might have had from Angels and men, and all to ſave poor, wretched, ſinful creatures. And laſtly, God hath greater preferments for us than all theſe things here below can afford, if we have hearts to denie theſe for him: we need

Non magni-
mum eſt mag-
no perire bono-
nes ſed contem-
nere. Aug. de
Civ. Dei lib. 5.

need take no care for dignities, delights, and riches, or whatsoever may make us happy and glorious; there are infinite treasures of all with the Lord, and he delights in the communication of them to the children of men. Heathens accounted the honour that learning put upon men as great a glory as that which came by places of dignity, as Seneca saies of Socrates; *Patricius Socrates non fuit: Socrates* he was not of the race of the Senates, and yet honourable. *Cleantes* drew water. Philosophie, did not find, but made *Plato* Noble, What? shall they account learning to put honor enough upon men to satisfie them, and shall not Christians think that godlinesse, and the honour which that brings, is sufficient to make them glorious: Surely we know not that nearnesse that godlinesse hath to God himself, that infinite glorious first being, from whom the lustre of all true glory proceeds; surely we know not how high and great the thoughts of God are towards his people, what honour he hath, what he will put upon them everlastingly, if this be not enough to satisfie our hearts for ever.

Patricius Socrates non fuit, Cleantes equum traxit, Platonem non accepit nobilitatem philosophia, sed fecit. Sen. lib. 1. p. 44.

CHAP. III.

*How Honours, Riches, and all delights
whatsoever, are to be denied for
Christ.*

WE are to deny these for Christ. First, by going on in the waies of godliness in the strictnesse and power of them, though all these be hazarded; keep we on our way, and passe not for them, trust God with them; if we do still enjoy them, so it is; but if not, yet maintaine a constant strong resolution of keeping on in the waies of Gods fear. Thus did *Daniel*, when the Princes and Nobles watched him, in the matter of the Lord his God, yet he abated not one whit, he went on in his course notwithstanding all the hazard he was in: the constant course of godliness in communion with his God, was more sweet and precious to him a thousand fold, than all his court preferments, and pleasures that he did, or might further enjoy. How resolutely did *Nebemiah* go on in the work of the Lord notwithstanding that opposition he had: such conspirings against him, such complaints, such letters sent to inform against him; And *David* professeth, *Psal.* 119 23. *That he did meditate in Gods Law, though Princes spake against him.*

Secondly, appear for God and his cause, his truth and his people, though the issue may seem to be dangerous, when none else will.

As *Hester* did, with that brave resolution of hers, *If I perish, I perish*: and *Nehemiah*, who though he was something afraid at first to speak to that Heathenish King in the behalf of his Religion and his people, yet having lift up his heart to God, he spake freely unto him. Let not a publike good cause be dashed and blasted, and none have a heart to appeare for it for feare of the losse of their own pompe, and carnall delights, and profits; know that the venturing for a publick good, is a greater honour than the enjoyment of any private. *Camerarius* in his Historically meditations, hath a famous story of the chiefe Courriers, in the time of *Lewis* the eleaventh, whom, when they saw to intend to establish unjust Edicts; they understanding his drift, went all to him in red Gownes, the King asked them, what they would: The President *La Vacqueri* answers. We are come with a full purpose to lose our lives every one of us, rather than by our connivency any unjust ordinance should take place: The King being amazed at this answer, and at the constancie and resolution of these Peeres, gave them gracious entertainment and commanded that all the former Edicts should be cancelled in his presence.

There is a notable relation that we find in *Iosephus*, concerning *Agrippa*, that upon a time he invited *Cains* the Emperour to a supper, and gave the Emperour great content in his entertainment: whereupon the Emperour said unto him, let me gratifie thee

*Iosephus lib. 1.
cap. 1.1.*

thee by giving thee what thou wilt : *Agrippa* asked (although it were with the venture of the losse of all he had) as followeth ; Dead Prince, since it is your good pleasure to think me worthy to be honoured by your presence, I beseech you to give commandement, that the Statue which you have charged *Petronius* to erect in the Temple of the *Jewes* may never be advanced there ; this he did, although he knew it was as much as his life was worth, to aske any thing of *Caius* that was not answerable to his honour. Many Christians would hardly goe so farre in venturing themselves, either for Church or countrey ; as he here did for the *Jewes*. *Theodore*t likewise tells us of a Noble Spirit in one *Terentius*, a Captaine of the Emperour *Valens*, who being returned out of *Armenia* with a great victory, the Emperour bad him aske a reward ; he asked onely that he would be pleased to grant to those of the Orthodoxe Religion, one publike Church in *Antioch* ; and although the Emperour were angry, and tore his Petition, bade him aske something else, yet he persisted in this, and refused any other reward for all the service he had done.

And *Eusebius* relates a noble example of a great Noble man *Verinus Epagathus* appearing in the cause of the Christians, not being able to bear the unjust dealing he saw against the Christians, he demanded that he might be heard in defence of the Brethren, but at that rate at the Tribunall being against it, because he was a Nobleman, the President asking

*Theo. lib. 4.
cap. 32.* +

*Euseb. lib. 5.
cap. 2.* +

him if he were a Christian, he plainly and publickly confest it, and so was taken in amongst the Martyrs being afterwards called, the Advocate of Christians: Where have wee Noble men now of such free and disingaged spirits, to venture themselves in any publick cause for God, and their people? Who should be free to speake, if not you: *Gallatians* upon Exod. 22. 28. sayes of *Augustus*, that he was wont to say, that in a free Citie Tongues ought to be free: Where should tongues or hearts be free, if not in your honorable Assemblies? if you would shew your Noble mindes, shew the liberty of your spirits, sayes Saint *Chrysostome*, Liberty, I say, the same that that blessed St. *Iohn* had, from whom *Herod* heard againe, and againe, *It is not Lawfull for you to take your brother Philips wife*: That liberty also that before him he had, that said to *Ahab*, *It is not I but you and your Fathers house that troubles Israel*.

In libertate civitatis libera esse lingua oportet.

Chrysost. in Mat. 18. Hom. 59. Libertatem mihi animi ostendo, libertatem dico eam quam ille vir beatus habebat, à quo iterum atque iterum

Herodes audivit, non licet tibi fratris tui Philippi uxorem habere: quam et quoque habuisti, qui dicebas Ahab; non ego, sed tu & domus patris tui Israelitalem pervertis, &c.

Wherefore seek to get that Nobility of mind which the Prophets had, and Apostles had, which such as serve riches cannot have; for nothing takes away the liberty of the spirit so much as the desire of worldly things: thus *Chrysostome*. It is beneath true Noblenesse of spirit, to aime at no higher price in your desires and endeavours, than to provide

Seneca Ep.

104. Magnanimos nos natura produxit, nobis gloriosum et excelsum spiritum dedit, quæcunq; nobis honestissime, non ubi tutissime vivat.

Solacium non perdit desolata
justitia, tui con-
sortium, Deus
omni celebritate
festivior Hier.
ad Virg. in exil.
missum

Inveniar sane
superbus, avarus
adulter, homici-
da, aui-papa,
et omnium vi-
tiorum reus
modo impij fil-
entii non argu-
or, dum Domi-
nus patitur.
Luth. ep. ad
Staup.

for your owne ease and safety, when publike causes for God and his people call you out to venture your selves. *Seneca* in one of his Epistles, speaking of a true raised excellent spirit, describes it to be such a one as seekes, where it may live most honestly, and not most safely. Nature hath brought us forth magnanimous, sayes he, it hath given us a glorious and lofty spirit; what is that? seeking where it may live best, not where it may be most secure. What though you should suffer something? it will be your honour, that while you suffer the Church and your Country prospers. It was the honour of the *Fabii*, and the *Fabritii*, that they being poore themselves, they made the Common-wealth rich: Venture you your selves for God, and his people, and trust God with your honours, estates and posterities, do not say, you are alone, you know not how many you may have to cleave to you if you have a heart to appear? how soever desolate righteousness, saith *Hierome*, loseth not her comfort, which hath God to be with it, that is more than all.

It was a brave resolution of *Luther*, which we finde in one of his Epistles to *Staupitz*, wherein he professeth, that he had rather be accounted any thing, than be accused of wicked silence in Gods cause: Let me be accounted, saies he, proud, covetous, yea murderer, yea, guilty of all vices, so I be not proved to be guilty of wicked silence, while the Lord and his cause do suffer. And know

that the more dishonoured, and trampled upon, any cause of God is, the more he expects that you should appear for it. I have read, that among the *Pe-ssans*, the left hand is accounted the more honorable place. *Xenophon* reports of *Cyrus*, that those whom he honoured most, he placed at his left hand, upon this ground, because it was most subject to danger, he would have those who were most honourable, to stand by him there where he was most weak and liable to danger.

Thus where the cause of God is most opposed, and most like to suffer, there God would have the most noble spirits to stand, and to appear in that; and to do this is truly honourable indeed. Who knows whether you be raised for such a time as this? who knows whether you have been preferred from such and such dangers that you have been in, that you might be reserved as a publick blessing for the Church of God and your Country? I have read of *Philip King of Spain* going from the Low-Countries into *Spain* by Sea, there fell a grievous storm, in which almost all the Fleet was wracked, many men lost, and himself hardly escaped, he said he was delivered by the singular providence of God, that he might live to root out *Lutheranism*, which he presently began to do: this evil use he made of his great deliverance: Some of you have been delivered from great dangers, but for a better purpose, that you might now be of use to root out pro-

phanesse Atheisme, and superstition; and happy are you, and happy shall we be in you, if it may appeare that you are reserved for this worke of the Lord,

3.

Thirdly. let all goe, rather than be brought to commit any sin; we had better have all the world cast shame in our faces; and unbraid us, than that our consciences should cast dirt in them: It is better to endure all the frowns and anger of the greatest of the earth, than to have an angry conscience within our breast: it is better to want all the pleasures that earth can afford, than to lose the delights that a good conscience will bring in, Oh let the bird in the breast alwaies be kept singing, whatsoever we suffer, for it is better to lose all we have, than to make ship-wrack of a good conscience. In this case you must be willing to lose all, or else you are lost in the enjoyment of all. If your greatnesse be enlarged and you will not be willing to lose it when God will have you, sayes *Bernard*, you shall be lost by it. We have many examples of brave spirits manifesting themselves in this thing; the example of *Flavianus Clemens* is famous in this, he was a Courtier in *Domitians* Court with whom the Emperour was exceeding familiar, and delighted much in him, he was so deare unto him, as he intended to make his son to be his successor in his Empire; but this blessed *Flavianus*, rather than he would break the peace of his conscience in the matter of his religion, he was content to bear the turning of the great love of the Emperour into

Dilata est magnificencia, &c. si non vultis eam perdere, certi perdi ab ea.
Bern. epi. 207.
Baron. ultimo anno Domit.

into as great hatred, so as he hated him unto death, and oppressed his whole house. St. Aug. hath a good speech to this purpose, *What doth it profit a man to have his chest full of goods, and his conscience empty;*

And now how happy we, if God would worke mens spirits to this, who enjoy preferment, delights, and riches above other men, you have power to doe much good, lose not your power against God, but for God. O that you had put so much liberty to your spirits as to bethink your selves, wherefore God hath raised you above others: but *reason* and *religion* are usually drowned in these in their sensuall lusts: they think they have enough in their *honours*, and in their *pleasures*, to commend them and make them happie; but as for *religion*, that is for private men, who have nothing else to comfort themselves in: Even *Seneca* a heathen had this complaint concerning their religion in their times: *Holinesse* (saies he) *piety*, and *faith*, are *private good things*: It semes that even then those that lived publicly in the world in their honours and delights, they thought their pompe and glory to be sufficient, and that they needed not the help of vertue to commend them. It was likewise the complaint of *Lucan*; Let him go from the Court, that intends to be pious: vertue and great power cannot agree together. But is not opportunity of service for God, and his people, as great good as any you can have: is not the excellency of any thing you have above

Ecce quid prodest pleno bonis arca si inanis sit conscientia, etc. Aug. de verbis Domini. Ser. 12.

Pestifer a vitiis est valens ad nocendam.

Sanctitas, pietas privata bona sunt. Sen. in Thyeste.

Exeat aula qui vult esse pius: virtus, et sanctitas potestas non coeunt. Lucan. lib. 8.

*Clemens Alex.
 Prolog. lib. 1. 2
 Προς Ρομ.
 Α' κελεύει
 ούς πολυτελείας
 ἀρκεῖν, τὸ πολ-
 λὲς ἐνυπνεῖν*

*Qui amissa re-
 gna, piscinas
 suas solatus
 sperare viden-
 tur, Epist. 15.
 ad Artic. 1. 1.*

others, in this especially, that you have opportunity to do more good than others? & what is a mans happiness, but his goodness.

That which *Clemens Alexandrinus* saies concerning dwelling in magnificent houses, is true of all other pompe and glory in the world. How much more glorious (sayes he) is it to do good to many, than to dwell magnificently: Who knows what may be done in godly courses, if you will begin them? How may others be provoked likewise thereunto, However it falls out, it is no great matter that we hazard; what is my honour? my pleasure, my estate, my liberty, my life, so God may be glorified? There is more honor, and there ought to be more pleasure, and certainly there will be more pleasure, and certainly there will be more profit in the service of God, than in the enjoying all the world to my self and my posterity: If Gods honour be not dear and precious in mine eyes, how can I think that my honours, and my comforts, and my estate, and my posterity should be dear and precious in his eyes? If the publick good falls, shall I think to enjoy my ease and my peace, my estate, and my honor upon good terms? *Cicero* laughed at the folly of those men, which in his time seemed to conceive such a windy hope, that their fish-ponds and places of delight should be safe when the Common-wealth was lost. In publick calamities, if your person should escape (which you can have no security of) yet you cannot expect, that your honours and ri-

ches

ches should escape from being made a prey.

Platina hath a notable story for this: when the Citizens of *Papia* in *Italy* were at dissention by reason of the faction between the *Guelphes* and the *Gibellines*, the *Guelphes* procured a favourer of theirs, called *Fabius Cains* to assist them, covenanting that he should have the goods of the *Guelphes* for his labour; but he being once come into the City, and prevailing, he spared the goods of neither of them; whereupon the *Gibellines* complained, saying, that their goods also were spoyled; he answered them, that indeed they themselves were *Gibellines*, and should be safe, but their goods were *Guelphes*, so it may fall out to others, who have been unfaithful to God, to religion, though they themselves may prove to be *Catholicks*, yet their goods and places of preferment may be accounted to be *Hereticks*: though they themselves may be accounted to be good quiet honest men, that cared not which way things went, so be it they might live in ease and peace for their time, yet their *offices* & places of office are liable to be made a prey.

Consider yet further; your example is much, many eyes are upon you, every one is ready to follow your way. *Augustin* saith in his confession, that the devil drew men on cunningly to wickednesse, by those poetical fictions, attributing filthy lusts and wicked uncleannesses to their supposed feigned Gods, that those which did such things might bless themselves in this, they did not imitate

imitate base men, but the Celestial Gods: thus the devil gets sin countenanced in the world, by the examples of the great ones, and think themselves safe if they have you for their pattern: God hath set you as stars in the firmament of honour, upon your influences depend the whole course of the inferior world: the people are as the sea, and you as the wind to raise or disperse them, according to your motion. As in evil your examples do much hurt, so in good they do much good: how might godliness be honoured if men saw you to prize it, so as to set it above all your honours? many are offended at the poverty and meanness of those that profess religion: you may in great part take away this offence.

In the Annals we read in the history of Charles the great, that there was one *Agolander* a King of Africa, of the *Mohometan* sect, who had much war with Charles the great, and that he might the better make peace with him, he told him that he desired to be a Christian. Charles being glad of that, took him with him to the Court, where this *Agolander* saw thirty poor people in mean habits, lying on the ground, and eating without any cloath: he asked Charles what they were: who answered him, they are the servants of God. For Charles was wont to nourish poor people at his Court, on purpose that he might have the object of poverty before him to behold, that thereby he might moderate his affections in his

Sattelkorn zu
bis 11/2.

100.
 Exemplum B.
 cum partitione
 et divisione
 et genere
 in (ordo) (ordo)
 in (ordo) (ordo)
 in (ordo) (ordo)
 in (ordo) (ordo)

Moses his Self-denyal.

should he: But after he learned from the Embassadors of *Cesar*, that some of the noble and chiefe of *Rome*, as by name *Trebellius* and *Pertinax*, and others embraced the Religion of Christians; that the Emperour himself was moved with that miraculous Raine, that was, caused by the prayers of the Christians; then *Lucius* attended more fully to understand what Christian Religion was, and was taken off from that which formerly hindered him. Whereupon he sent to *Elotharius*, then Bishop of *Rome*, *Elvanus* and *Medinus* his Embassadors, to send him some to instruct the *Brittaines* in the Doctrine of Christ that he might establish Christian Religion in his Kingdome, and abolish Heathenisme; this was in the year of Christ 179. Thus you see what a power Religion hath, when it is in great ones.

And on the contrary, the more eminent you are in Honours, and in Greatnesse, if your examples be evill, they doe the more mischief: Sin dressed up with a diamond, or covered with a scarlet robe, carries a brave show with it: *Desinunt esse probri loco purpurata flagitia*. If your waies be never so base and unworthy, the generall course of people will follow after you; as Christ said, *If the Son of man be lifted up, all men will follow him*: so if the most base wickednesse in the word be lifted up in the examples of great ones, all men will follow after it: that way that they see to be a way of preferment, and to get the countenance of those that are great ones, generally

of mollada 2
1511 ad

Quanto illu-
striores homines
in seculo scien-
tia, & genere,
tanto pluribus
sunt perditionis
exemplum. Ber.
Epist. 109.

generally they will chuse; yea how doe we see many, that they may be like great ones in their way, and get a little pettie preferment by them, they will subject themselves, to most sordid things, that other wise common humanity would loath and abhorre.

There is a notable example for this in a relation that Com:zen hath in his booke that he intitules *Aula speculum*, in the 156. page, of one *Eutropius*, an *Eunuch*, he was the governour of the Court, and had in exceeding honour, but favoured and preferred onely such which either were already, or were willing to make themselves *Eunuches* like himself; whereupon, saies my Author multitudes of men made themselves and their children *Eunuches*, that they might obtain the favor of *Eutropius*, and be raised to preferment by him, and many of them dyed of the wounds that were made in their body. Thus you see what the power of the countenance and favor of great ones is, which men seek, by being like them in any base wayes. And have we not many still that would be content to prostitute themselves, their souls, and their bodies, in the most shamefull way that can be, to obtain the favour of those who are great, to get preferment by them, willing to let humanitie, Religion, God, conscience, soules, and all goe, so they may be countenanced in the World.

Lastly, remember the great and solemn account that you are to give before the Lord another day, of all the mercies you have

✠
Eutropius Eunuchus, apud Arcadium in pretio fuit, ac rector, pudentus, avarus & crudelis, spado-nibas ille favebat, plurimi mortalium & sibi & liberis virilitatem domere sustinuerunt ut illi commendarent, atque ad optatas dignitates eveherentur, plerique eorum ex vulnere obierunt.

have received from God above others, which have been abundant, which cannot be reckoned: and if your receipts be so great, as you know not how to reckon them, how shall you be able then to reckon for them? Surely when you come to give an account of all you enjoy, you will have other manner of thoughts of all your outward glory, than you had when you conceived there was so much happinesse in it. Consider now what will be peace to your soules, when you must bid an everlasting farewell to all those things which are so glorious in your eyes. Doe you think that now you do improve all those mercies that God hath given you, so as when you come upon your death beds, and before the Lord, you shall be able to looke backe to your former time, and rejoyce in it? The Lord will not regard how you have been magnified by men, but how you have magnified his great and glorious Name: *Riches will not avail in the day of wrath*, the remembrance of all sinfull delights will be bitterer than gall to you, when the accounts of al your *honours, riches, and pleasures* shall be called for, how they have been improved for God. If you cannot then make your accounts even, either by shewing how you have imployed these talants, or by bringing in an acquittance and pardon, bought with *Christs* Precious blood, and sealed to you by his holy Spirit, you are undone for ever; so that now those things will prove your burdens, that here were your delights and honours: what will it then profit

De his honoribus, ibi querant,

profit you to have been honourable and rich in the world, & have nothing left but guilt in your consciences, & Gods vile esteem of you? what good shall your passed pleasures bring to you, when they have abandoned you and nothing remains but pollution and filth upon your soules, and the just wrath of God whom you have displeased, by pleasing your selves in those pleasures? or what will it profit you to have gained the wole world, and to have lost your owne soules?

I have read of one *Franciscus Xaverius*, who writing to *John* the third, King of *Portugal*, gave this wholsome counsell to him, that every day, for a quarter of an houre, he would meditate of that divine sentence, *What shall it profit a man to win the whole world, and to lose his owne soule?* and that he would seek of God the right understanding of this, that he might be sensible of it, and that he would make it the close of all his prayers, the repetition of those words *What shall it profit a man, &c.* How happy counsell would this be for all our *Courtiers* and *great men*, if it might be followed? when you have spent all your estates, and improved your power onely upon sinfull waies, to satisfie the lusts of your owne hearts, when these shall be taken from you, or you from them, with what confidence can you look up to God for mercy? doth it not come from low thoughts of God, and want of the feare of his great and dreadful Name, for you to thinke to spend such great talents upon your lusts, which he hath entrusted

betruſted you withal for his honour, and yet to think that you can eaſily doe well enough in matters between God and you; that this holy, great and dreadfull God will be pacified by a word or two; If you had indeed ventured thoſe things that you did enjoy, and ſo had parted with them in the cauſe of God, you might then after all had bin gone, have been able to looke up to God with much comfort, and to have expected with confidence much mercy from him.

Sit tantum pecuniam vel in ſui regis obsequium, vel patriæ commodis, vel ſublevandis propinquis impendiſſet, audierim; nunc quomam tantas opus impendit corpori, par eſt ut ſua corpori.

It is reported of *Alphonſus* King of *Arragon*, when a *Knight* of his had conſumed a great patrimony by luſt and luxurie, and beſides ran into debt, and being to be led into priſon by his creditors, his friends petitioned for him to the King; the King answered; if he had ſpent ſo much money in the ſervice of his Prince, or for the good of his Countrey, in relieving his kindred, I would have hearkened; but ſeeing he hath ſpent ſo much upon his body, it is fit his body ſhould ſmart for it: So when you come and looke up to God for mercy in your diſtreſſe, when the comforts of the creature ſhall be gone, God may juſtly answer; if you had ſpent that abundance of the creature that I afforded to you in my ſervice, for the good of my people, I would have heard you, but now it is juſt you ſhould be left in your diſtreſſe, and that ſo much pleaſure as you have had, ſo much miſery ſhould follow.

Do not your hearts tremble at that Text, 1 *Cor.* 1. 26. *Not many rich, nor many noble*

it is enough to make a mans heart to tremble when he hears that of men, *few* are saved, but when salvation is straitned in a more narrow compass, and God saith of *such a sort of men* but few, this hath more power in it to strike fear: as if a company in a Church shou'd hear that but few of them should go out alive, it would strike fear into all, but when those who sit in the Chancell, shall hear, but few of those that sit in the Chancell shall goe out alive, this strikes fear into such who sit there: As *Josua*, when search was made for *Achan* amongst the Tribes, he had cause to fear, but when the Tribe of *Judab* was taken, of which he was, then much more; but when the family of the *Zarbitis*, then much more: So within the straiter compass God hath said, *But few shall be saved*; if you be amongst them, you have cause to fear the more, and not to take more liberty than others, but to be more diligent than others to make your calling and election sure. Its a terrible speech, that *Chrysostome* hath in his 34 Sermon upon the *Hebr.* you would think it so if it came from us, it may be you will receive it better from him: the speech is this, I wonder, saith he, if any Governour can be saved. Howsoever conscience may be quiet and still now, yet when it apprehends it self neer the giving up account to God, it will speak, it will sting then. It is reported of *Philip* the third of *Spaine*, although it is said of him, that his life was free from grosse evils, yea so as he professed, he would

rather lose all his Kingdomes, than offend God knowingly. But being in the agony of death, and considering more thorowly of his account he was to give to God, fear struck into him, and these words brake from him: Oh, would to God I had never reigned; Oh, that those yeares I have spent in my Kingdom, I had lived a private life in the Wildernesse; Oh that I had lived a solitarie life with God, how much more securely should I now have dyed, how much more confidently should I have gone to the throne of God? What does all my glory profit me, but that I have so much the more torment in my death? This story *Cornelius a Lapide* hath upon *Hosea* 2.

In the *Bohemian Historie* it is reported of one *Hermannus*, a great Courtier, who being to dye, did most lamentably crie out, That he had spent more time in the Palace, than in the Temple; and that he added to the Riotousnesse and Vices of the Court, which he should have sought to have reformed: and so dyed, to the horror of those that were about him. I confesse, it is no little matter for you, who have so much of the world, to deny your selves in those things that give content to the flesh, considering the corruption that is in the hearts of the children of men: it is a hard thing, and seldom hath successe, to give rules for the ordering of life, to men who are in great prosperitie in this world. Hence *Lactantius* reports of *Plato*, who being desired by the *Cyrenians*, that he would write down some Lawes for them, and that he would

Lib. 11. bist.
Bohe. plus tem-
poris opere que
se palatio, quam
templo impen-
disse; lucam
et vitia aula
qua corrigere
debuisse adju-
vante, et multa
peccata dolere.
in epistola spe di-
vina clementia
plurimo assen-
sum horrore,
autops sui ani-
ma aternita-
tem ingressa
est.

Moses his Self-denial

the estate of their Common wealth in some
order, he refused, saying. It was a very hard
thing, to make Lawes to bind men, who
were in great prosperitie. But the more hard
any duty is, the more honourable is it to yeeld
to it; Saint Hieronym writing to *Pammachius*,
hath this expression: It is not a little thing
for a Noble man, for a rich man, to withdraw
himselfe from the company of great ones, to
joyne with those that are meane and poore,
and to be made as a common man: but the
more low, the more mean he is in doing this,
he is the more sublime, so much the higher in
the esteeme of God and his people.

There are some who have been in as faire a
way of honors & worldly delights, as any yet
they have denied themselves and they rejoyce
init, and blesse God for it; they hide all
they were willing to part with, made up a-
bandantly to them, they live most sweet, and
joyfull lives, God hath made them honourable
in his own eyes, and in the eyes of his people,
they are high and precious in the esteeme and
hearts of the Saints. Do not fear, trust your
honours, your *dignities* and riches with God;
there was never any thing lost in a selfe deny-
ing way for Iesus Christ; nothing can make
you more honourable than the waies of godli-
nesse, and nothing can cost that contempt,
and shame upon you, as the waies of
sin do, it being the basest servitude that is,
both for your selves and all your estates and
honours, to be under the power of your lusts:
As you would account it a greater contempt

*Perdificile esse
condere leges
tam felicibus.*

*Non est parum
viri nobilem,
viri locuple-
tem potentium
in plateis vitare
comitatum, mi-
scere se turbi,
adhærere paupe-
ribus, rusticis
copulare, de
principibus vul-
gum fieri. Sed
quanto humili-
or, tanto subli-
mius est.*

*Not amittitur a
-vultu patris
etiam si ipse
non sit. Ipsi
autem in
-vultu patris*

and shame for you, to be made to serve in the meanest & basest work that is, than if an ordinary man should be forced to it: then surely it is more contemptible for you to be under the slavery of sin, than for an ordinary man.

Saint *Chrysostome* compares men of great quality in the world who are wicked, to a King taken prisoner of the *Barbarians*, who suffer him still to wear his Crown, & to keep on his royal apparel, but yet force him to performe all base offices in his royall apparell, and with his Crown upon his head, as to carry water; to grind in the mill, and drudge in the skultery, in which case his goodly ornaments do but serve with more despight to put him in mind of his misery, and the more to upbraid, and cast in his teeth the greatness of his fall, and the baseness of his servitude; there could be nothing could put more scorne and contempt upon him than this. Thus whilst you are bravely apparelled, glistering wheresoever you goe, and weare the ensignes of honour upon you, the Devill and your owne lusts doe put you upon the basest services, the most dishonourable employments as can be; for such are the waies of sin, and all your onward glory does but make you more vile and contemptible, while you are under the servitude of your lusts.

Do not thinke you have more liberty to sin than others, your greatnesse cannot bear you out with God: nay in regard the merites which you have are greater than others, and your sins do more hurt than the sins of others.

In maxima fortuna, minima est licentia. Salust. in Catilina.

Moses his Self-denial

others; you have the least liberty to sin of all men: There is the least liberty in the greatest fortune, saies a heathen. Let it therefore rather be your glory that you can do good, than that you have power to have your mind; it was the high commendation of Themistocles that he accounted *Aurum illud Adversum* esse, *quod cum subjectorum lacrymis* effect, that money no good coyne, that was revivied with his subjects teares. And now we have finished the first thing observable in *Moses Self-denial*; namely, The forsaking of all worldly honours and delights for ever for Christ.

CHAP. IV. Second

We must deny all worldly pleasures and preferments in this world, when we have opportunity to enjoy them to the full.

THe second thing observable is the time when he did this. Some may thinke when he refused all this glory he might have had, that surely it was when he knew not what he did, it was when he was a child, in some rash fit of his youtfull folly, when he was a novice, before he came to understand himselfe, it was before he could have any experience to know what those brave things were; or if not so, it was then when he began to grow old and to dote, when his passions and pleasures began to leave him.

utrasque
utroque.

and he was wearied, and discontented with them. No such matter, it was when he came to be of yeares nor a childe, and in the ripe-
ness of his yeares, in his full strength, in the prime and choice of all his time, not in his decrepid age; it was then when he might have enjoyed all honours and delights to the full, yet he denies himselfe in them all: it was when his parts were in the ripenelle and full strength of them yet now hee refuses, for so the word in the originall imply all these, when he was to be great: from whence the observation is; That it is an honorable thing for one to deny himselfe in the prime of his time, when he is in the midst and height of the enjoyment of the delights, honors, and profits of the world, even then when the world proffers what men have to give content in when the world is a man in all her brave-rie, and presents whatsoever is desirable to flesh and blood, yet then to be above all to deny ones selfe in all, to be crucified to the world before the world be crucified to us, then to be crucified to all, to be crucified to the world, when we may have full possession of it, this is something indeed
Necessitie takes away the honor of an action: to doo a thing when we must needs, when we are forced to, ien whether we will or no, though the thing be good we doe, yet the honour of it is lost in great part. That which we read of Goliath King of the Philistines well being taken captive by David, and brought to Jerusalem, when he saw the Em-
E I
petore

Paul. Dia. l.
c. lili.

perour set upon his tribunall, and the people standing about him, he cries out: *vanitie of vanities, all is vanitie*, but it was more honourable for *Solomon*, while he enjoyed the glory of his Kingdome, yet then to cry out thus of all the glory of the world, *that all was but vanity*. *Augustus* when he was to dye could acknowledge all the pomp of the world to be but a fable, but *David* while he lived could acknowledge all but as a dream. Commend him, and imitate him, *saies Seneca*, who is not unwilling to dye when he may live delightfully. As it is nothing for a man that is at ease, and enjoyes comforts about him to his hearts desire, then to talke of patience, and contentednesse? and cheerfullnesse in the hardest, sorest and longest afflictions that can befall him: but when a man is in the depth of them, pressed sorely under them, continuing long in the bitterness of them yet now to retaine his sweet chearfull contented frame of spirit, this is something.

So when men are kept down by afflictions, and crosled in the world at every hand, the world frowns on them, they have but little of the comforts of the world, neither have they hopes of ever comming to have much, for these men to talk of the vanity of the world and all the delights thereof, and that men should not be proud of that they have, that they should be willing to part with all, for them to say, that all the riches of the world what are they? they are but drosse, dirt, honour are but shadows and all the pleasures

Seneca. Ep. 55
Illum laudo
et imitare
quem non piget
more cum jure
vivere.

Non magnum
esse humilem in
abiectione
magna profusio
et ara virtutis
humilitas humi-
rata. Ber. Rom.
4. Super Mis-
eri.

are but froth and vanjty, this is nothing : but when they come to enjoy them themselves, or at least to see probably that they may have them ere long, when the world comes in flatteringly upon them insinuating it selfe into them, when they see what the delights of it are indeed, yet now to be above them, and to slight them, and not to have the heart taken with them, this is truly honourable.

Basil, in his Homily upon the fortie *Martyrs* who suffered together, hath this expression : he that is put upon *necessitie* is not to be accounted strong in suffering, but he who hath abundance of delightfull things which he may enjoy, if he holds out in suffering evils. There is a great deal of difference in the working of things upon mens spirits, when they are onely in imagination, and when they come to be made reall indeed ; men cannot thinke what alteration there will be in their spirits, when things come as reall to work upon them. We reade, *Luke 16.14.* when Christ had preached against covetousnesse, those who were rich and covetous *derided him* ; The word is in the original, *they blowed their nose at him*, manifesting their scorning at what he said : as if they should have said, he may talke what he will, but if he had riches himselfe I warrant you he would delight in them as well as any, if he saw how to come by them, he would be as greedy as any after them. And thus certainly doe men, who are in honour, think of all that speak lightly of their honours : and so those that enjoy the sweet

Οὐ γὰρ ὁ ἀ-
πορῶν τῶν
ἀγαθῶν
καρτερικὸς
ἀλλ' ὁ ἐν ἐρ-
θοῖα τῆς
ἀπολαύσε-
ως ἑυχαρι-
στῶν τοῖς δα-
νοῖς.

*Basil. Hom. in
40. Mart.*

ἐλαμνάν-
την.

sweet of pleasures. As on the one side, those who are in afflictions, and have their spirits sink under them, they think within themselves, let men talke what they will, if they felt what I doe, their spirits would sink as much as mine: so on the other side, they who enjoy the sweet of prosperity, they think, let men say what they will, if they had what we have, they would prize it and delight in it as much as we.

Here then is the true and reall honor, when a man is in the height and top of all prosperity, yet then he can be above al, then he can trample upon all: it was thus with *Moses*; it was thus with *Daniel*; it hath been thus in many worthies of the Lord. *Vincennes* reports of one *Eustochius* whom *Trajane* had sent against the *Barbarians*, and he having got the victory, returned home; the Emperour being joyfull goes to meet him, and brings him in gloriously to the citie: now was a time for *Eustochius* to enjoy the favour of the Emperour, and what he could desire; but at this time, this very day, refusing to sacrifice with the Emperour unto *Apollo*, he suffers the martyrdom of himself, his wife, and children; even now denies all his present pompe and glory for Christ. God hath still choise spirits in the world that can doe this, and certainly there is a great deale of glory in it.

Lib. II. cap. 2.

C 24

CHAP. V.

It is a special Argument of sincerity, that when the profession of Religion proves costly to us, yet we continue in it.

First this argues great sincerity: now the truth of grace appears indeed to be religious, when Religion must cost us something; this is an argument of truth of grace: to be religious, when by Religion we may get the comforts of the world, this is no argument of sincerity. Hence Jewish writers tell us, that in *Solomons* time, when the Jews prospered in all worldly felicity, then they were careful how they entertained Proselytes, because many would be coming then upon worldly respects to joyn with them: but to profess Religion when it requires the losse of all outward comforts, and that at those times, when the sweetness of them is most enjoyed, this is something like: to profess the truth while we may live upon it, this argues no truth; but to profess it when it must live upon us, upon our honours, upon our profits and pleasures, and earthly contentments, this is a strong argument of truth: as to see the beauty of religion through troubles, through all outward dis-respects, this is something: for to see the evil of sin through all outward glory, respect and contentment in this world, when it may be enjoyed to the full, this is much; surely here is truth, here

is a piercing eye that is enlightened and quickened by the Spirit of God. It was a true signe that those Nobles of *Israel* we read of in the 2 Kings 9. 33. were of *Jehus* side, when they cast down *Jezabel* who had painted her face; so when the world comes with her painted face, in her pompe and glory; yet when God saies, *who is on my side?* then to throw down this painted *Jezabel* to the ground to the dogs, to lick up her blood; here is a true argument that we are on Gods side.

David shewed his true thankfulness, when he would not offer unto God that which cost him nothing; but would have the testimony of his thankfulness costly to him: so when the profession of Religion proves costly to us, and yet we continue in it, this is a good argument of truth. In times of affliction every hypocrite, all rag and tag will be ready to come in to God in an outward profession; but usually this submission to God at this time is not out of truth. Hence that place in the 66. Psalm 3. where it is said, *through the greatness of thy power shall thy enemies submit unto thee.* In the original it is, *they shall be made weak;* and so it is translated by *Aquila, Symmachus,* and some others, notwithstanding that a forced submission to God is welcome to him.

Secondly, it shewes the excellency of grace, that it raises and quickens mens spirit; it lifts them up above the number of all these things, and is high above them, as the things of the world.

Memorandum.

world, when at the highest, are looked on as under-things, and appear small and contemptible in the eyes of such a raised soul: many poor spirited men are below them, and look up to them as great matters, and think oh how happy should they be, if they could attain to them, they bless them who have got up to them, but grace is of an elevating nature, and it manifests it self to be from on high, even from heaven, from the God of heaven, who is infinitely above the heavens, and it raiseth the soul to God himself, so that not onely the things of the earth, but even heaven it self would appear but a poor low mean thing, beneath the dignity of a soul, made partaker of the divine nature, were it not that the glorious presence of God were there.

As it argues the exceeding greatness of the heavens, that all the earth is but as a point to them, all the huge great mountains, and vast circumference of the earth is as nothing in comparison of them: so when all the honors, delights, and riches of the earth, which are esteemed such huge and mighty things by the men of the world, yet to a gracious spirit, though enjoyed to the full, are accounted as nothing, this argues a glorious work of grace enlarging the heart of a man, God brings it himself as an argument of his own greatness. *Heb. chap. 11.* that all the *habitations of the earth are as a drop of a bucket, and as a dust of the ballance to him.* So when all the braveries and delights of the world are

are to a soul but a little *dust*, looked at as having but a drop of comfort in them, far from affording any good draught of comfort to quench the thirst of it; no, it must have the ocean of all comfort to drink on, even God himself, no lesse than an infinite ocean of blessedness will serve the turn, for it to be satisfied withal, and this argues a spirit great indeed; and the truth is, let men think what they will, yet it is most certain, there are no men in the world of great spirits, but only godly men.

Thirdly, it argues the power of grace; to resist powerful temptations is powerful grace. It was powerful grace that enabled Joseph to resist such a temptation as he had from his Mistress. Luther saies, it was no lesse miracle to overcome the flame of lust in this temptation, than it was for those three men to be kept safe in the fiery furnace. When the World proffers it self in the glory and beauty of it unto us, the temptation is strong to flesh and blood: Hence we have so many Caveats in Scripture, that *when we are full*, we should be ware, *that we forget not God*, and take heed we decline not from him, *then* is the danger, when corruption hath matter to feed on, yet *then* to keep it down argues strength. It is not the work of a child, to govern a Horse pampered, full fed in fat pastures. It was an argument that David had much power over his affections, that though the *waters of Bethlaim* were so longed for of him, so desirable to him, yet when he had it before him

Gen. 2. cap. 3.
Virtus est placide abstinentie se habere
In tali occasione, et copia peccandi non fuit minus miraculum vincere flammam libidinis, quam quod tres viri ex camino ignis salvi, et incolumes emerunt. Luther. cap. 3. 1.

him, and might have drunk of it, yet then he could deny himself, and refused. When *Esau* looked on the pottage of *Jacob*, and saw it was so red, so sutable and pleasing to him, that he must needs have it, though it cost him his birth-right, he was not able to deny himself in giving contentment to his flesh, at that one time, though he knew it must cost him dear; but though all the delights of the world be proffered, yet where there is powerful grace, they are rejected.

It is a strong stomach that can digest much fat, much honey, and sweet things, that usually clog weak stomachs; so it is a strong spirit that is not overcome with the sweet of much prosperity. It argued, there was much power in the oath that *Saul* caused his Army to take, *1 Sam. 14. 26.* not to eat anything that day, when though they being faint for want of meat, and yet coming through a wood, where honey dropped from the leaves before them as they went, yet none dared to touch one drop: So here, when men are compassed about with all delights, and they are flesh and blood as well as others, and they find the temptation come strongly upon them, yet through the assistance of the grace of God they can abstain; this is a great honour to grace, and arguing much power in it.

Fourthly, it is a testimony of dear love to the Lord; to deny ones self for his sake, when ones is in the highest of enjoyment of all delights to the flesh; it is an argument, that

that God is indeed the proper place the centre of the soul, when although it hath never so much of the creature, to give satisfaction unto it, yet it cannot rest, but works still to God through all, and from all : As a stone, though it were in never so good a place, although it were in Heaven, yet it would desire to descend, because the proper place of it is below ; so lets a gracious heart which hath God for the centre be put into any condition never so full of delight, yet it is not satisfied, it is willing to leave all that it may close with God : To seek after God and make much of godliness in the times of affliction may argue selfe love, but love to God appears not then.

As God manifests his love to us in not sparing his own Son for us, so we manifest our love to God in not sparing our dearest contentments for him. This God testifies of Abraham, hereby he knew he loved him indeed, in that for his sake, he did not spare his only son Isaac ; As Psalm. 45. when the Kings daughter is content to forsake her fathers house and dearest kindred, then the King delights in her beauty : to pretend to love Christ when the World with drawes from us whatsoever is lovely in it, this is not much, but now to have our love burning after Jesus Christ, when the world proffers to us all her loveliness, this is true love. Love is bountifull, it is shewn to purpose, when it shews it selfe able & willing to part with much for the beloved : as the love of God should be for ever accounted deare and precious, that shewes

shewes mercy to one at that time when he is most wicked, in the hight of sin, even tempting God to destroy him; so if when you have the stroughest temptations to draw your hearts from God, yet even then you can find your hearts sweetly working towards him, closing with him, delighting in him, here is love unfained, this is love that God will owne end make much of for ever. As the Idolorrans *Jewes* shewed their love to their Idols by plucking off their *earrings*, and parting with their *Jewels*, and most pretious things they had, for the honour of their *Idols*: so doe the true worshippers of God shew their love to him, when they doe part with much that is precious and delightfull to flesh and blood.

Fifthly, this gives God the glory of all our prosperity, which shewes we acknowledg it to be from him & for him, and that we have it not for our selves, but for the setting forth his praise: When God gives us much of the creature, we mistake his meaning, if we think he gives it us to enjoy as we pleas for he gives all to use for himselfe, and where this is much acknowledged, there God is much glorified; if we mistake not Gods meaning, yet at least we forget upon what termes we receive all our comforts from God, namely, that we may returne them againe to him; they are the words of a Heathen, *thou forgettest that thou hast received these things* (speaking of worldly prosperity) *so returne them againe*. Sixthly, this give testimony to the world, that

למלאדו דרי
תאמר תא-
בא לרי & ד-
תאמר תא-
תא, דעו-
לח, אד אפ-

that surely there are wonderful blessed things, that God acquaints the soul with all in the waies of godlinesse that there is much sweet and contentment to be had in these waies; they see something more glorious that makes them so little to regard the glory that there is in the things of the World; when men might have all content in what the World affords, and yet they are willing to deny all for Christ, surely they finde much sweetnesse in Iesus Christ, that takes up their heart, and satisfies their soules, or else they would never doe as they doe; they have found something better than all these things, something that the world knowes not of, that makes them doe as they do; they would not let go their hold in these outward things, were it not they had found something better.

If you see a Be leave a faire flower and sticke upon another, you may conclude, that she findes most Honey-dew in that flower she most sticks upon; So here Gods people would never leave so many faire flowers in the Wyorlds garden, had they not some other in which they finde most sweetnesse; Christ hath his Garden, into which he brings his beloved, and there she finds other manner of flowers than any the World hath, in which there is sweetnesse of a higher nature, even the Honey-dew of the choise mercy, and goodnesse, and blessing of God himselfe: if Gods people do leave the full breasts of the world; it is because they have found the breasts of consolation, from which they have

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suche other manner of sweetness than the brests of the world can afford; were it not for some who have had much in the World, and yet have denied themselves for Christ, this testimony to the waies of godlinesse could not have been given; but blessed be God, we have some who doe give this testimony, in which God is much honoured, and which is their honour likewise.

Nulla infelicitas frangit, quem nulla felicitas corrumpit. Aug. in senten. Nemo frangitur aduersarum molestia, qui prosperarum dilectione non capitur. Aug. Ser. in domo. l.

Seventhly, thus to deny ones selfe is honourable, because wheresoever this is, there surely will be a holding out to the end; no trouble of aduersitie can ever make such a one to forsake any wayes of God, who can deny himselfe for God, in the midst of the pleasures of prosperity. A man that is able to deny himselfe in prosperity, will be able to beleeve in aduersity; if he be *prosperity* prooffe, there is no fear but he will be *aduersity* prooffe to.

If you read through the whole Book of God, you shall finde that the pleasures of prosperity have been the greatest snare, few of Gods servants have passed through that condition without dishonor, but the estate of aduersitie hath ever proved most safe; seldome any of Gods servants, but have been bettered by it. We read of Manna, *Exod. 16.21.* that it was melted with the Sun but it could endure, the heat of fire, for they baked Cakes of it: Thus it is with many men, they are melted, many good things in them vanish & come to nothing by the heat of prosperity, whom the fire of aduersity cannot hurt, but is usefull to them.

If a man hath overcome the delights of the world, he hath overcome the great hinderance in the waies of godlinesse; the great danger of Apostasie, that which causes so many thousands to fal, and so forsake God and his blessed waies: such a soule hath got over the great stumbling block, at which so many stumbl'e, and fall, and break themselves by, *Ezeck. 3 20. I will lay a stumbling block,* saith the Lord. *Vatablin* his Note upon the place is, *I will cause that he shall have all things prosperous, I will not call him from sin by affliction.* There have been many who have held out a long time in suffering, and yet after have fallen in prosperity, when the World hath shined on them flatteringly: but where have we any example of any, who have denyed themselves in prosperity, that ever failed in the times of adversity.

Faciam ut omnia habeat prospera, calamitatibus cum a peccato non revocabo.

Eightly, this upbraides those who doe greedily embrace the things of the world, and think that it is impossible for any to deny themselves in so great delights as they doe enjoy: as *Balaak* wonders, that upon offers of such great preferment, as he offered unto *Balaam*, he came not to him, he thought it impossible, that there should be any man in the world that would not be moved with such an argument as that was. So base covetous wretches, and ambitious men, that love their honours, and those that follow after their fleshly pleasures, they thinke all the world are of their minde, if they had the like opportunities they would doe as they doe. *Nero* who

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was so basely uncleane, thought that all men in the world were so too, or would be so, had thay fit opportunities for their uncleanness.

Men heare speaking of self-deniall, but they doe not believe there is any such thing in reality, they would gladly see the man that can deny himself in such things as they enjoy, if he may have them as freely, and as fully as they have: now this practise of Gods people convinces them, that there are some that can doe those things that they think to be impossible: God hath his servants who have done such things, who can and will doe them, and that willingly and joyfully too, with much freedome and chearfulnes of spirit, and blesse God that they have any comfort in the world, any preferment or estate to lose for God, accounting it a happier thing to lose for God, than to enjoy for themselves.

CHAP. VI.

*Comfort to those who in the midst of earthly contentments have their affections set up-
en heaven.*

use x.

Hence there is much comfort, and encouragement to those whom the Lord hath raised above others in outward things, and together with their estates and honour he hath given them hearts to returne the glory of all to himself, in the midst of all the

the comforts they have, yet their hearts are above all for God, and for the things of heaven and eternity. These are to be praised, their honour is to be published, who have refused to flourish with the flourishing world. Blessed be God, there are yet some such in the world, and we hope the Lord is raising up of more: blessed are they of the Lord; and honourable in the esteem of the Saints,

*Laudandi atque
prædicandi
qui dignati non
sunt etiam cum
mundo flore
scire, Aug.
Ep. 45. ad Ar-
mensarium.*

First, this is a most evident argument, that all the good things they have in the world, come from the speciall favour and love of God to them, and this is no small matter; there is more sweetnesse in this knowledge of the principle from whence the good things we have doe come, than in any thing that they afford of themselves. The difference of *Jacobs* blessing from *Esaus* is observable, *Gen. 27. 28.* there is *Jacobs*, God give thee the dew of heaven, and the fatnesse of the earth; *Esaus*'s blessing is *v. 29.* where the dew of heaven and the fatnesse of the earth is likewise given to him, but the reference it hath to God is left out, it is not there, God give thee.

A carnall heart cares not, so he may have the thing it self, he does not look to the principle from whence it comes, but the chief sweet to a gracious heart is that he can see God, the love and mercy of God in all the blessings he enjoyes. Now there is no such argument as this to demonstrate Gods love in them, outward things are no certaine arguments of the love of God: wicked men,

the objects of Gods hatred may have them as well as the godly, but outward blessings with a heart to give God the glory of them, doe alwaies come from Gods love in Christ.

God does oftentimes give the same thing to one out of speciall favour in Christ, to another out of a generall bounty; that God hath raised you above others, this is a mercy; but that he hath given you this grace, in this he hath raised you indeed, this mercy is of an high nature, the other things are called the goods of fortune, but this is the fruit of Gods eternall love in Jesus Christ, this is a mercy peculiar to the chosen of the Lord.

Secondly, this is an evident sign that God intends to use you in excellent services, for the honour of his name: as *Saul* collected from the spirit of *David*, when he saw how he was able to deny himselfe in not taking that advantage he had of him, when he might have had his will upon him to the full: *blessed be thou my soune David, saies Saul, thou shalt both do great things, and shalt also still prevail,* 1 Sam. 26. 25. So when a man may have his will to the full end, yet can deny himself, it is a signe that God intends to use self-denying spirits in his service, none to them; and this self-deniall is of the highest kind.

Thirdly, this is the highest improvement of all outward mercies that may be; this changes poor meane things into most excellent glorious things; it is impossible to make so much advantage of any thing in the world any other way as in this way: here is a spir-
rituall

rituall divine improvement of naturall, of vain
drossie things, here is a turning of stubble &
dirt into gold and pearles, for great, and
precious, and glorious are the mercies that
God uses to recompence this self-denial with-
all.

Fourthly, this self-denial is highly accept-
able to God, God glories in such; *Daniel*
kept close to God, and denied himself much
in his great prosperity, and he is called *a man*
greatly beloved, *Cap. 10. 11. vir desideriorum*:
a man of desires, so the words are, as when a
man is compassed with temptation to despair,
a little breathing of faith is acceptable: so
when he is compassed with temptation of
satisfying the flesh, of securitie, of presump-
tion, then a little, much more eminent self-
deniall, oh how acceptable is it?

Fifthly, if you in the fulnesse of all your
earthly contentments shall acknowledg Iesus
Christ, and be willing to lay down all for
him, when he shall come in the fulnesse of
his glory he will acknowledge you, and will
put glory upon you, when he shall come with
his mighty Angels full of majestie to be admi-
red of his Saints; then he shall own you, and
make you partakers of his own glory, he will
then remember every cup of cold water given
for his names sake: much more then the
giving him the praise and honour of so much
in the things of the world as you have en-
joyed. The being made partaker of the
fullnesse of Christs honour in that day will
recompence the emp-
tying

tying of your selves of any fulnesse of outward contentments in the creature you have had here.

Sixthly, if ever you should live to come to any adversity in this world, surely it will be much sweetned to you, if you be willing to give God the honour of the sweet prosperity: though adversity may come, yet God will keep the bitterness of it from you: if you so know God in prosperitie, as to deny the comforts of it for him, he will so know you in adversitie, as to take off the gall and bitterness of it from you in all your seeking of God in the time of trouble, you may have a holy boldnesse, and freedom of spirit, having assurance that it is not out of selfe-love, that you seeke him, that it is not out of constraint, because driven to him by afflictions; but it is out of love to that God to whom your soul flowes, as to a God in whom you have an especiall interest, that God who was so deare to you in the midst of the enjoyment of the abundance of the creature: so that now in the want of all things, you shall be freed from these cheekes of spirit that others have, damping their hearts when they are about seeking after the Lord in the time of their trouble.

Seventhly, it is so much the more honorable, and may be so much the more comfortable to you, by how much the more rare it is: God hath but few self-denying spirits in the world; there are a world of people that will be crying to him in the times of affliction but

*Per pauci sunt
quibus contingit
& salices
esse & sapere.
Senap. 94.*

but a few peculiar ones, who have hearts to seeke his face, and honour his name in the height of their prosperitie, few that are then humble and self-denying: to be set on high, and yet to have the heart kept downe, is hard and usuall, sayes Bernard; but the more usuall the more glorious.

difficile est, & omnino inusitatum, sed quanto inusitatus, Bern. Ep. 42.

Difficile est in honore esse sine sumore, in prolatione sine elatione, in dignitate sine vanitate. Bern. In alto posito non altum (apere tanto gloriosum.

C A H P. VII.

Reproofe of those who greedily pursue sensual d. lights.

THe second use is for Reproofe to those who greedily give up their hearts to the enjoyment of all the carnall and sensuall delights that they can take in the abundance of the outward mercies that God hath given them knowing no higher good of them, than to take their fill of carnall delight from them, blessing themselves in them, little thinking of God, or any service that God calls for at their hands in the use of them; They know not how to rejoyce, and noe to let out themselves to the full beyond all bounds of moderation, They know not how to make any conjunction between rejoycing and moderation, they think there is such a distance between these two, that they can never be joyned in one: but mark how wide these are from the mind of the Holy Ghost

use 2,

Phil.

Phil. 4. 4. 5. Rejoyce alwaies, and again I say rejoyce; what follows? then let us let out our hearts to the full, let us satisfie our selves to the utmost way. no but let our moderation be known to all men; many who care not how they neglect full opportunities for the service of God, or receiving spiritual blessings from God, yet will be sure to take to the full all the advantage they can of all their outward prosperity to fatten their hearts in all manner of carnall jollity and brutish sensuality: they let out their hearts to the utmost to this, making the bounty of God but as fuel to their lusts, and means to fat up their hearts to destruction, and to make them the more bold, and impudent in sinning against him.

Do you think in your consciences that this is the end why God hath given you abundance of these outward things more than others? what? did God aim at no higher end than this? is there no other way whereby God may be more glorified by that you have? will it rejoyce your hearts hereafter to remember what you have done? how many are there, who have their hearts so glued to the comforts of the creature that they enjoy, that they had rather venture to part with God and conscience, and those blessed things they hear of Christ, and of eternity, than venture the losse of these present delights, that they see before them; as that prophane Duke of Bourbon in France said, he would not give his part to Paris, for his part in Paradise: what more

more apparent argument can there be, that you have these things as your portion in this life? you are never like to have any other good from God.

Yea a certain argument is, that all these things are for the present cursed to you, you have them with much wrath mingled with them; you may bless your selves in your way, but you are most lamentable objects to behold, in the esteem of all who are gracious and holy: and what a dishonourable thing will it be both to God and your selves, then to come in and seek God, when all outward contentments are gone; when you have had your lusts to the full, then to come to God to help and relieve you in all your straights; with what face can you think to find acceptance from him? surely you will curse the time that ever you had such prosperity, so much of the creature as you have had; if you have thought the comforts and contentments you have enjoyed in a few creatures were too good and too great to part withal for God, he will think his mercy too good and too great for you.

But we use the comforts we have onely in lay full things.

For answer to this, I will onely propound these considerations. First, do you fear, are you jealous of your selves, lest you should let out your hearts too far in them? Do you seriously consider, that there is a snare in them? That there may be danger, yea, very great danger, if you take not heed? In what

forever

Object.

Answer.

Quicquid nobis rem, praliter mundum aridet magis est periculum quam ornamentum no-
tion. Aug.
Ser. 53. T. 10.

soever things the world smiles on us for a time, there is more ensnarement than ornament, sayes Augustine.

Secondly, are your desires as strong in seeking God for grace, to use them for his honour, as your joyes are in the use of them for satisfying your selves.

Thirdly, doe you oft examine your hearts and wayes, for feare God should not have that honour from them, that is infinitely due unto him.

Fourthly, what does conscience say when you are in afflictions? when you apprehend God is calling you to an account for them, does it not tell you that your hearts have been let out too greedily after them?

Fifthly, Answer a in the presence of God, would you prize a lesse estate with more opportunity of service, more than a great estate with lesse opportunity of service, and are you more troubled when you are crossed in opportunity of service, than when you are crossed in your desires & delights in the enjoyment of the creature?

Lastly, if you have a care to use that prosperous estate you have for God, either God hath much glory from you in it, or else you have much joy in it; surely where there are great estates, there are great opportunities of glorifying God; but hath God great glory from you? hath he more than from others in meaner estates? or if not, whether is it the guilt of your soules, that you should enjoy so much from God, and God have so little honour

honor from you? what strangers are most men to such considerations as these? they take all the delight they can in the creatures they have, never considering what is Gods end in his bounty towards them, or what will be peace to them in their end of the enjoyment of them; this is a sore and a grievous evill.

CHAP. VIII.

The fulnesse of creatures comfort to be laid down at Christs feet.

THE third use is this: Let those then that have a fulnesse in all outward contentments, be perswaded in the feare of the Lord, to give God the glory of them in his owne way; if he please to call for them in any self-denying way, let him have them: The Lord sayes to you concerning them, as Christ to Peter, *Lovest thou me more than these?* so lovest thou me more than all those delight full things you enjoy? how happy you, if you can upon due examination of your hearts, give in that answer that Peter did. *Lord thou knowest that I love thee thou knowest that I love thee more than all these things:* they are good things in themselves; but thou art infinitely more to me, thy praise, & thy honor, is a thousand thousand times more to me than all these things; *Lord, thou that knowest*

all

all things, knowest that thus I love thee more than these.

It may be God gives abundance of these things to try you, to see what is in your heart; as Solomon saies of praise, it is as *the fining pot to the silver*; so it may be said of all outward prosperity, that it is as *the fining pot to the silver*; to discover what drosse there is in it: now upon tryal shall it be found that these things have more of thy heart, than God himself? if you had a heart to deny your self in these things now, while you may enjoy them at the height, though it may seem that much comfort and sweetness is lost, that might be had, yet in truth there is nothing lost, no not for the present; for in the very exercise of self-denial in them, you will find more sweetness than ever was, or can be felt in the enjoyment of them.

There is nothing more pleasant to man than to get victory; to get victory in sports, to get victory over the creature, is full of delight; to get victory over our enemies, hath more delight in it; but to get victory over our selves, to be able to overcome *our selves*, hath the greatest delight of all in it, especially when it is for God; no such sweetness as this is to the spirit of man. Those do not enjoy most comfort of their lives, who are mad upon their own wills and desires, and cannot endure to have their minds crossed in any thing; but those have the greatest comfort, who are able to deny themselves most, and it may be you may enjoy all the outward comforts

comforts you have; nevertheless; the more willing you are to deny your selves in them, the longer you may enjoy them: to have a heart willing to part with them, may be the onely way to keep them, and to be sure while you have them, you shall enjoy them in a better manner, with more comfort than any other enjoy that that they have, whilst your heart in the midst of them, is more upon God than upon them; they that will lose their lives, and so their estates, their honours and delights; shall save them; oh how sweet are all outward blessings, when we have laid them downe at Gods feet, and he gives us them againe to enjoy.

Whereas on the contrary, by the greedinesse of your hearts upon them, and unwillingnesse to part with them, you may have them rent away from you in wrath; so that you shall not enjoy the comfort of them, and yet you may perish for ever, for that distemper of heart, in the inordinate setting of it upon them: Many perish in their inordinate affections towards outward things, and yet have them not, others have the comfort and blessing of self-denyall, and yet enjoy their outward contentments to the full. Oh! how much better is it that when we are at the height of our prosperity, then to get our hearts to fall, and to deny our selves for God, than that God should even in our height seize upon us in his wrath, as it is Gods way often to come upon wicked men, in the very height of all their jollities: As we read of *Absalom*,
when

when he had a purpose to slay his brother *Amon*, he bad his servants to observe when they saw his heart merry, and then to fall upon him and slay him: When *Belsazzar* was most in his jollity, then the hand-writing came out against him. When the people of *Israel* had their own desire: & were saitsfying their lusts to the full, *Psal.* 78. 29, 30, 31. then the wrath of God came upon them.

We read, *Job* 20. 22, 23. a threatening against the wicked, That in the fulnesse of his sufficiency he shall be in straights. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall raine it upon him while he is eating: Oh how much better is it, that in the fulnesse of our insufficiency, we do willingly and freely give God glory, in an humble yeilding up of all we have unto him, than that in the fulnes of our sufficiency we should be brought into most miserable straights, in spight of our hearts, and that by the wrath of God himself? Oh how grievous a condition is that, to be forced by the wrath of God to part with that, which we might have parted withal upon such sweet and honourable terms, in the cause of God, in testimony to his truth, in his service & the expressions of our dearest love unto him,

And howsoever it is not long that you can possibly hold this prosperity, that now you do enjoy: Suppose the fairest, that God should let things go on in an ordinary course of bounty and patience, within a little while, all the comforts of the world will leave you, and

and you must leave them; and what if you did for the cause of God part with them a year or two sooner than otherwise you should? what great matter is this? what is a year or two, or ten years enjoyment of them? there is no such excellencie in them, so that a few years enjoyment of them should be prized at any such high rate. Are there no arguments enough from all Gods love and his mercifull dealings with you to prevail with your hearts for such a thing as this? how hath God spared you in your greatest extremities? when you have cried unto him, he hath been mercifull to you; he hath watched over you; for good all your daies, he hath done great things for you; oh what infinite reason is there then, that he should have the honor of your chiefest delights and greatest prosperity? how often to gratifie the flesh, have many opportunities of spiritual good been neglected? why then should not now, for the honor of God, some opportunities for fleshly delights be denied? God never gave you these things upon any other terms, but that you should be willing to part with them; for the honor of his name, when he calleth for them: God never made you owners, but stewards of them for his service; and if ever you were brought to Christ, into Covenant with God in him, you did then resign up all unto him, you professed to part with all for him, you sold all for the pearly; that is, you were willing to part with what was sinful for the present; and as it were enter into bond

✓ 11/77.

First, have you not taken too much comfort already in them? it may be you have taken more than your share, more in one month, than God hath allowed for the whole year; and now you have spent your comfort aforehand, and had need therefore now be willing to deny your self in that which others may have comfort in, and that which other with you might comfortably have enjoyed: *as Job 9. 4. Rejoyce like as Israel as other people;* so I may say to you, you are not to rejoyce so much as others may: if he that had but an hundred pounds to maintain him the whole year, if he shall spend almost all off in the first month, he had need live very sparingly the rest of the year.

Secondly, What do you with your comfort when you have it? Doth it fit you for service to God? Hath God so much the more glory from you, than he hath from others; by how much the more comfort you have than others? Else wherefore would you have comfort, if not to fit you for service: called be that comfort that hath not an higher end, than to satisfy the flesh. And thus much for the name wherein Master Joseph lived. It was when he was growing up in the

Moses his Self-denyall.

prime of his time, then when he might have
enjoyed all his honors, and pleasures to the
full.

CHAP. IX. SECT. 3.

Faith is the Principle that must carry
us through, and make honorable all a Chri-
stians sufferings.

NOW follows the third thing, which is
the principle by which Moses did all
this: he is willing to part with all the glory
of the world, and rather to be in an afflicted
estate: and this he is enabled to do by faith:
for so saies the text, *by faith Moses refused*
God. It was not out of any sullen veining
humor, as it is reported of *Daculus* and
Maximian Herculius, they suddenly gave
over their Empires, and cast off their ho-
nors, and betook themselves to a private life.
Eusebius makes the cause thereof to be a
phrenzie: And *Nicophorus* saith it was rage
and madness, arising from hence, because
they saw themselves labour so much in vain,
for the rooting out of the Christians. *Master*
Brightman in his Commentary upon the Re-
velation, the sixth Chapter and the fifteenth
verses saies it was the fear and the horror of
the Lamb that was struck into their hearts, by
the power of Jesus Christ, as the fulfilling of
that place, where it is said, *the Kings of the*
earth, and the great men, and the mighty men
shall lay down their crowns, and say, we will
give thanks unto thee, for thou hast done this
unto us.

Euseb. lib. 8.
cap. 13.

Moses his Self-denyal.

soever their principle was, *Moses* his principle here was of another nature, a divine principle of faith; from whence the point is, *Faith is the grace that enables to deny the glory and delights of the World, and to endure afflictions in the cause of God.* Every grace works to take off the heart from the things of the world, and gives strength to bear afflictions; but *Faith* hath the principal work in this, and in this *Faith* manifests much of her glory and excellency.

In this Chapter we have many excellent fruits of *Faith*, enabling the worthies of the Lord to do great things; but scarce any so great as *this*, to enable to that *self-denial* that here is recorded of *Moses*. It was *faith* that carried *Abraham* & all the Patriarchs through their troubles. *David* in all his troubles exercises his *faith*, and finds help by it; hence we have a most remarkable place in the 18. *Psal. v. 2.* where he blesteth God for deliverance from all his enemies: he shews what it was, carried him through all the troubles he had by them; namely his *faith* pitched upon God: for in that one ver. he hath nine several expressions, to shew God to be the full object of his faith, in the times of all his distresses; as, First he is *Jehovah*. Secondly, he is *my rock*. Thirdly, he is *my fortress*. Fourthly, he is *my deliverer*. Fifthly, he is *my God*. Sixthly, he is *my strength*. Seventhly, he is *my Backster*. Eighthly, he is *the horn of my salvation*. Lastly, he is *my high Tower*. And as he hath trusted in him, so in the same verse, he resolves to trust in him.

him still: for so he saith, *my God, my strength, in whom I will trust.*

The time of *Habbakkuk* his prophecy, was a time of much trouble to the Church of God, and then, that which upheld the spirits of godly men, and enabled them to suffer hard things, it was their faith, chap. 2. 4. *The just by faith shall live*, when other mens spirits shall fail, and sink, and die in them, then they shall live, faith making just, shall uphold them. Faith in this case is like cork, that is upon the net, though the lead on the one side sinks it down, yet the cork on the other keeps it up in the water. *David* professeth in the 27. *Pf. v. 13.* *that he had fainted unless he had believed.* Believing keeps from fainting in the times of trouble. *Saint Paul* tels the *Corinthians* in the second Epistle and the first chapter, verse 24. *that by faith they stood*: it is faith that makes a man stand in the greatest trials. And therefore when *Christ* saw how *Peter* should be tempted, he tels him that he had prayed, *that his faith should not faile*: noting that while his faith held, all would be sure; when he began to sink in the waters, as he was coming to *Christ*, it was because his faith began to fail him: So when our hearts begin to sink in afflictions, it is because our faith begins to fail us. We read, *Acts 14. 22.* that *Saint Paul* and *Barnabas* exhorted the disciples at *Iconium* and *Antioch*, to continue in the faith; and presently they add, that we must through much tribulation enter into the kingdom of God: noting what use they should

have of their faith, to carry them through all. Saint Paul saies of himself, together with the rest of believers, in the first Epistle of Tim. 4. 10. *Therefore we labour and suffer reproach, because we trust in the living God.* Trusting in the living God, is that which will carry a man through service, and suffering, whatsoever it be.

Quest.

But wherein lies the power of faith to take off the heart from the world, and carry it through sufferings?

Ans.

First, it is the primary work of this grace, wherein the very Being of it consists: for the soul to cast it self upon God in Christ, for all the good and happiness it ever expects; to rely here for all, to rest it self upon God, as an all-sufficient good, to make an absolute resignation of all unto him, so as to be trust him with all, and to commit all unto him for ever. Now this implies the taking off the heart from the things of the world, for faith takes off the heart from its self, therefore much more from any thing in the world; and where this is, sufferings cannot be very grievous, because the whole good of the soul is now in God, Psal. 37. 7. *Rest in the Lord, and wait patiently;* where the soul pitches upon God, as the rest, and the all-sufficient good of it, it will wait patiently, whatsoever hard thing befalls it.

Secondly, by faith the soul comes to have an higher principle to enable it to see God in his glory and majesty, his greatness, and infiniteness; his holiness, his justice, and goodness.

goodness, than ever it had before. It is true that by the use of *reason* we may come to understand much of God; but certainly *faith* presents God to the soul after another manner than ever it formerly saw him, or than any other man can see him; until *faith* comes into the soul, it may well say it never knew God, but now it sees him infinitely glorious and high above all; It sees the infinite fountain of all good, and what an infinite dreadful thing it were to be separated from this God, or to have the wrath of such an infinite Deity to be provoked against his creature. We know by *reason*, that the World was made by God: but Saint *Paul* saith in the third verse of this Chapter, that by *faith* we understand that the World was made: so that the same thing may be known by *reason*, and by *faith* too, but *faith* being a higher principle, discovers it to the soul in a higher way than *reason* can.

It is made one of the special fruits of *Moses* faith, that enabled him to endure in all his sufferings, in the 27. verse of this Chapter, that he saw him who was invisible, (of which hereafter) onely observe for the present, that God is invisible to any eye, but to the eye of *Faith*; now where God is seen so, as *Faith* presents him to the soul, tis impossible but the fear of such a Deity must needs take mighty impression in that soul; and all the glory of the world must needs be darkned to it; and the least displeasure of the great God more troubled at, than all the miseries that

All creatures under Heaven are able to bring upon it. How easie is it for a man to despise the world, when faith gives him a cleare sight of God? *Isai. 40 5, 6* The Text saith, *The glory of the Lord shall be revealed; and then the voyce said, Cry, all flesh is grasse, and all the goodliness thereof is as the flower of the field;* and vers 7. the latter end, *Surely the people is grasse.* When the glory of God appeares, then all flesh, and all worldly glory, is but as grasse, as the flower of the field, as a contemptible thing.

Thirdly, *faith* discovers the reality of the beauty and excellencie of spirituall, supernaturall, and eternall things revealed in the Word, which before were looked upon as notions, conceits, and imaginary things. In the first verse of this chapter *faith* is said to be *evidence of things not seen*, the word there translated *evidence*, signifies the demonstration that convinces the soul throughly of the certainty and truth of such things, as by reason and naturall parts are not seen, And a gaine, it is the *substance of things hoped for*; the word is very significant in the Originall; it is that which gives a *substantiall being* to the things of eternal life: now when *faith* comes in, the glorious mysteries of the Gospel, the high priviledges of the godly, the excellencie and beauty of grace, the great things that God hath prepared for his servants are manifestly discerned.

It is a notable expression of *Jerome* God would have such stability of *faith* in us, that the

102 X 0.

102 X 16.

Tantum in nobis fidei stabilitatem dominus esse desiderat, ut certum esse quod credimus quam quod patimur judicemus, et verum habemus speranda quam sensibilia

the things which we believe should be more certaine to us, than the things we suffer; and the things hoped for, should be in more reality with us than things sensible to us: these things are now apprehended as reall and certain things, although they be such things, as the Apostle saith, *Eye hath not seen, nor ear heard, neither have they entred into the heart of man to conceive*, yet God hath revealed them to us by his Spirit, even that Spirit that searcheth the deep things of God: now there must be something in us to take this revelation of the spirit, and that is faith. The Spirit reveals them not as notions, not as uncertain things, and so faith takes them. The Spirit of God, saies Luther, does not write opinions, but assertions in our hearts, more certain than life it self, and all experiences whatsoever; Faith can see into those things, that no naturall eye ever saw, it can apprehend that which never entred into the heart of man to conceive.

Saint Paul in the 2 Cor. 1. 8. sayes that the things that are eternall, are things not seen: and yet sayes, that we look at things that are not seen; though they be things that are not seen, yet Saint Paul, and other beleivers, by the eye of faith could see them, as certain and real things. The things of Christ, of grace, of Heaven, what poor empty notions were they to the soul? what uncertain things before faith came in? but faith makes them to be glorious things; faith discovers such reall certain excellencie in them, and is so sure, that it is not deceived, that it will venture soul

Hieronym. ep. ad virginem in exilium missam Tom. 9.

1 Cor. 2. 9, 10

Spiritus sanctus non est scripturarum dubia, aut opiniones in cordibus nostris scriptae, sed assertiones in se visa, et multis experientia certiores et firmiores. Luth. I. 3.

and body, the losse of all, that it will bear any hardship, yea it will venture the infinite losse of eternitie upon them; *faith* discovers such realitie and certainty in these things, that now the things of the World, that were before only reall, sure excellencies in the eyes of a man, *now* are as fancies, and shaddows, empty imaginary contentments, that have no being, no foundation, no certainty in them (as formerly hath been shewed.)

Fourthly. *faith* gives the soul an interest in God, in Christ, in all those glorious things in the Gospel, and in the things of eternal life. *Faith* is an appropriating, an applying, and uniting grace. It is a blessed thing to have the sight of God, there is much power in it, but to see God in his glory, as *my God*, to see all the Majesty, greatness and goodness of God, as those things that my soul hath an interest in, to see how the eternall Counsels of God wrought for *me* to make *me* happy, to see Christ in whom all fulness dwells, in whom the treasures of all Gods riches are, and all those are *mine*; to see Christ coming from the Father for *me*, to be *my Redeemer*, all this is the work of *Faith* by the union of it with God in Jesus Christ. *Faith* unites the soul to Christ, after another manner than any other grace.

Love causeth a moral and spiritual union, but this causeth a mystical union; other graces cause us to be like to Christ, but this makes us be one with Christ, and so have interest

interest in what Christ hath interest in. What is all the world now to such a soul? where is all the bravery of it, or the malice and opposition of it? The losse of outward things, or the enduring of afflictions, are great evils to those who have not interest in better; but to such as have interest in higher things; there is no great matter, though they lose it.

Fifthly, *faith* discharges the soul of the guilt of sin, and that dreadful evil that follows upon it; It gets a general acquittance from God, a pardon of all sin, and remission of all punishment thereof, sealed in the blood of his Son: The soul being made just by *faith*, is able to live in the midst of many troubles. *The just by faith shall live*, so it is to be read, not *the just shall live by faith*, but being made just by *faith*, so as to stand just and righteous in the Court of Heaven, it now is able to live: *Faith* clears all between God and the soul; it may be there was long humiliation before, many prayers made in seeking of this, many tears shed, many duties performed; yet all this could not do, but the guilt lay on still; but as soon as *faith* comes then all is gone, and the soul stands righteous in the presence of God, and all the breach between God and it is made up.

Being justified by faith, we have peace with God (saith Saint Paul) *Rom. 5. 1.* Now the breach being made up, and peace made, mark what follows, a little after in that Scripture;

Veri Domine,
seruam & pec-
catis absolutum
sum.

ture; there is not onely ability to bear trou-
ble, but to rejoyce in tribulations, yea not on-
ly to rejoyce, but to glory in tribulations.
Strike Lord, strike (saies Luther) *for I am*
absolved from my sins. Now the soul hath
got a greater good than the world can afford,
and is freed from greater evils than the world
can inflict. A man that hath been with the
King, and gotten his pardon for his life, is
not troubled though he lose his glove or
handkerchief as he comes out, nor though it
should prove a rainy day as he returns home:
truely the losse of all things in the world to
such a soul, if it hath faith acting, is but as
the one, and the enduring of all evils is but
as the other.

And besides, by this the soul sees it self so
infinitely engaged to God, as it is willing to
do or suffer whatsoever God will have it.
How readily doth *Isaiah* offer himself to
God in service to which much suffering was
annexed, after God had taken away his sin?
When God asked *whom he shall send?* he pre-
sently answers, *Here am I Lord send me:* It is
enough that my sin is pardoned, my soul is
saved, let me be cast into any condition in the
world, let me be employed in any service, I
have mercy and happines enough.

Isa. 6. 8.

C A H P. X.

Six more particulars, wherein the power of faith is seen, in taking the heart off from the World, and carrying it through all afflictions.

First Faith makes the future good of spiritual and eternal things, to be as present to the soul, and to work upon the soul as if they were present; and makes use likewise of things past, as if they were present; and in these operations of faith, there is much power to carry on the soul with comfort through sufferings; for present things are apprehended by the mind more fully, and work more strongly upon the will and affections, than things past or to come: If I view a thing afar off it appears small to me, and little of what the thing is, is conceived by me: but if it be brought near to me, I see it to the full bigness and am better able to judge of the nature of the thing as it is.

And again, it works more strongly upon my heart: If I see a toad a great way off, my heart stirs not; but if I see it near, as Pharaoh saw the frogs crawling upon his bed, then my heart rises with loathing of it. If we could but see things now, as God hath told us, they shall appear to us hereafter, how mightily would they work upon the soul, howsoever there are many things that shall be seen hereafter, that yet were never revealed, and those

those things *faith* cannot make as present: but such things as God hath revealed in his word, that they shall hereafter come to passe, *faith* may, and when it is active doth make them as present to the soul, and works them upon the heart, as if they did now appear.

The want of this work of *faith*, is the cause almost of all the evil in the world: and the acting of *faith* in this her work, in the lively and constant work of it, would produce fruits even to admiration. The reason why those threats of God did not work upon the people, to whom *Ezekiel* preached, God himself gives in the 12. Chap. *Sons of man, they say thou prophesiest of things afar off.* And so for the mercies of God, and the things of eternal life, because the choice of them are things to come; the world with her present delights prevails against them. If you could see that glory of God in Christ, and those glorious treasures of mercies, that shall be communicated, and are now revealed, and those dreadful evils that are now threatened, and shall then be fulfilled; I say if you could see them with the same eyes that now is manifested, you shall see them with heart a fear, they would draw the hardest heart that is, and bring down the stoutest spirit that lives to. If you had *faith* you would be able to see them so; and the reason is because *faith* sees things as the word makes them known; it pitches upon the word in that way that it revealeth the mind of God: now the

Ezek. 13, 27,
12.

the word speaks of mercies that are to come, as present things, and of evils that God intends to bring hereafter as if God were now in the execution of them, as will appear in these Scriptures. *Isa. 52. 9, 10. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem: the Lord hath made bare his holy arm in the eyes of all the Nations: thus the prophet speaks of the deliverance of the Church from captivity as a thing done already, which was not fulfilled many years after.* And *David, Psal. 57. 3.* even then when he fled from *Saul* in the Cave, he looks upon God as having performed all things for him: the word is, he hath perfected all things for me; and that is observable, that *David* uses the same expression of praising God here when he was in the Cave, finding himself to save his life, as he did when he triumphed over his enemies, *Psal. 6. and Psal. 108.* And *2 Chron. 20.* from the 17. verse to the 22. as soon as *Jehosaphat* had received the promise he fell on praising the Lord as if the mercy were already enjoyed: praise ye the Lord for his mercies endure forever. *Christ* saith of *Abraham*, *John 8. 46.* what he saw and rejoiced, and was glad: *Christ* did wax unto him as if it had been then. And on the reverse of this Chapter, It is said of the godly who lived in former ages, that though they saw the promises that were afar off to be fulfilled, yet the text saies, they embraced slowly the word in the original signifies, they

slowly embraced
Heb. 11. 13.

between

salued them; now salutations are not but between friends when they meet together. To faith a thousand yeares are but as one day. faith takes hold upon eternall life. 1 Tim. 6. 19. It takes present possession of the glorious things of the kingdome of God: it makes the soul to be in heaven conversing with God, Christ, his Saints, and Angels already. That which is promised, faith accounts it given, Gen. 25. 12. And the land which I gave to Abraham, to thee will I give it: it was onely promised to Abraham, but Abrahams faith made it to him as given.

So for judgments and threatnings, Isa. 13. 6. Howle ye for the day of the Lord is at hand: this is spoken of the destruction of Babylon which was an hundred and fifty years after; but the word speaks of it as if it were now, and so faith apprehends it: the like we may instance in many Scriptures, you know it is ordinary, and you who know the work of faith, you know it is as ordinary for it, to look at that which God saies, as if it were now done, and things seen so worke strongly.

What difference is there between mens thoughts and judgments of spirituall and eternall things in times of health, and in times of their sickness, in the apprehension of death? Aske them now, what they think of grace? of a good conscience? of the pardon of sin? of walking strictly with God? Aske them now what their judgment is of Gods Saints? Aske them what they think

of eternall seperation from God, and the infinite wrath of a Deity for evermore: now you shall find their judgments other wise than formerly: and what is the reason of all? But that things are judged now as *present* to you. As *despaire* brings hell into the soul, and puts the soul as it were into hell for the present, the soul apprehends as if it were already there: many in the booke of their spirits have cryed out that they were in hell. *Francis Spier* in the despaire of his soul cryed out verily desperation is hell it self: so on the contrary, faith brings heaven into the soul puts it as it were into heaven, so that many of Gods people upon their sick beds, when they have been put in minde of heaven, they have joyfully answered that they were in heaven already. *Faith* likewise makes use of things past, as if they were present: as the *revelations* of God shewed to our forefathers, and Gods former dealings with ourselves. As *Moses* saw the mercy of God to *Isaac*, when he wrestled with him and prevailed, the Church makes use of it, as if it were a present mercy to themselves for faith the text, he hath power over the angels, and prevailed, he made supplication unto him, he found him in *Beulah*, and there he spoke with us: not only with *Isaac*, but with us, whatsoever mercy God shewed to him, we make it ours, as if God were speaking with us, and *Psalm 66.6*. He wrought for us in dry land, they went through the Jordan for us, there did we rejoice.

in the comfort of the mercies of God
for many years past, to their fore-fathers,
they make as theirs, *there did we joyce.*

So all the promises that God hath made to
any of his people, though never so long a
pace, *saith* fetches out the comfort of them,
as if they were made now to us. Compare
Joshua 1, 5. with *Hebrews 13, 5.* God saith
to *Joshua*, *I will be with thee, I will not*
leave thee, nor forsake thee: now in the
Epistle Saint *Paul* applyeth it to the be-
lievers in his time, as if it had been made to
them. *Bernard* (saith he) *with such things*
*as *Joshua* for he hath said, I will not leave*
thee, nor forsake thee. They might have
answered, where hath God said so? he said
to *Joshua*, but what is that to us?
yes, all one as if he had to you. Upon this one
instance, whatsoever promise God ever made
to any of his people since the beginning of
the world, for any good, if our condition
comes to be the same, *Paul* will make it her
own, as if God had but now made it to us in
particular. So for Gods former dealings with
our selves, when all sense of Gods mercies
failes, that God seems to be as an enemy,
Paul will fetch life from his former mercies,
as if they were now present; as we see in
David, *Psal. 77, 3. 6.* *I have considered the*
dayes of old, the years of ancient times: I ad-
rembrance my song in the night, &c. And
Psalm 103. *I said, this is my iniquity, but I will*
remember the years of the right hand of the
high Night. He checks himself for sinning

God's mercies, because of his *former mercies*, and he recovers himself by bringing to mind the former dealings of God with them : So *Psal* 243 45. *David's* spirit was even overwhelmed with in him, and his heart was de-
solate, yet he recovers himself, by remembering *the days of old*, and by meditating upon *God's former works*.

Now in this worke of *Faith* what abundance of strength doth it bring in from all the mercies of God to our forefathers; from all the promises made to any godly men, though never so long since; from all Gods former dealing his goodnesse, and makes all these as present to us? this must needs wonderfully strengthen the heart to any service of suffering: As *despaire* makes all Gods former dealings in his judgments with others; and Gods wayes concerning it self, as present to fetch terror from them, so *faith* Gods mercies, to fetch comfort and strength from them.

Secondly, *Faith* is a raising grace, it carries the soul on high, above sense, above reason, above the world: when *Faith* is working, oh how is the soul raised, above the senses and favours of it! It is said of *Iehosaphat*, *2 Chron. 17. 6* His heart was lift up in the dayes of God: *Faith* lifts up the heart in the waies of God. A man raised on high, sees all things under him as small. *Eusebius* tells us of a notable speech that *Ignatius* used, when he was in his enemies hands, not long before he was to suffer, which argued a raised spirit in a wonderfull height above the world, and

Nihil affert
 ut non sit
 in unum
 totum
 et non
 sit in unum
 totum
 et non
 sit in unum
 totum

membrum,
etiam corporis
commoluit, ac
supplicia diabo-
li in se veniens
modo Jesum
Christum ac-
quiram. Ensch.
3. c. 39.

above himself. I care (sayes he) for nothing visible or invisible that I might get Christ: let fire, the crosse, the letting out of beaſts upon, breaking of my bones, the tearing of my members, the grinding of my whole body, and the torments of of the Devils come upon me, ſo be it I may get Christ. Faith puts a holy magnanimity upon the ſoul, to ſight and to over-looke with a holy contempt, whatſoever the world proffers or threatens.

All things are under us, while we are above our ſelves, and it is onely Faith that empties us of our ſelves, and raiſes us above our ſelves; Faith raiſes the ſoul to converſe with high and glorious things, with the deep and eternal counſels of God, with the glorious myſteries of the Goſpel, with communion with God and Jeſus Chriſt, with the great things of the Kingdom of Chriſt, with the great things of Heaven and eternall life, Men, before Faith comes into their ſoules, have poor low ſpirits buſied about mean and contemptible things and therefore every offer of the world pre-vailes with them, and every little danger of ſuffering any trouble ſcaries them, and makes them yeeld to any thing; but when Faith comes there is another manner of ſpirit in a man,

Every ſpirit is not fit for ſufferings but a ſpirit truly raiſed by Faith, a princely ſpirit ſo Luther calls it to dare to venture loſſe of eſtate and life for the Name of Chriſt; to this a Princely ſpirit is required. When Valer

Audere ad no-
men Chriſti pe-
riculum viſa
& ſortumum
edire, ad id re-
quiretur ſpiri-
tus principia-
lis. Luth.

the Emperour sent his Officers to *Basilus* seeking to turn him from the Faith he first offered him great preferments, but *Basil* rejected them with scorne, *Offer these things*, sayes he to children; then he threatens him most grievously: *Basil* contemnes all his threatenings; *Threaten*, sayes he your purple Gallants, that give themselves to their pleasures, And *Basil* in his Homily in *Quadragesimo Martyres*, brings them in answering the offers of worldly Preferments; Why do you Promise us these small things of the world, which you account great; when as the whole world is despised by us? What great spirits did Faith put into some of these worthy men joyned in this chapter, which appears by the great things that they did by their Faith? verse 33, 34. *Through Faith they subdued Kingdomes; they stopped the mouths of Lions: and this is observable; that working righteousness and obtaining the promises are put betweene these two; as if these were workes of the same ranke, fit to be joyned with such great things as those were. Again, by faith they quenched the violence of the fire of weak they were made strong; they waxed valiant in fight, they turned to flight the Armies of the Aliens.*

Certainly, Faith is as glorious a grace now as ever it was, and if it be put forth it will enable the soul to doe great things. The raising of the soul above reason and sense, is as great a thing as any of these. The Faith of *Abraham* was most glorious, for which he is stiled the Father of the faithfull, and yet the chief for

Τὶ μικρο-
 γὰ ὄντα ἔει-
 πεν κόσμου
 τριῖς ἄλως ἡ-
 μῶν ἢ κόσμος
 κατὰ περιε-
 ται.

which this is commended, is that *be balser and*
against hope. Rom. 4. 18. When the soul is
 in some straight, it looks up for helpe; and
sense sayes it shall not be; *reason* sayes it will
 never be; *wicked men* say it shall not be;
 yes it may be God in the wayes of his pro-
 vidence seemes to goe so cross, as if he *would*
not have it to be; yet if Faith have a word for
 it, it sayes it *shall be*. In great difficulties,
 in sore afflictions, when God seemes to be
 angry, and to strike in his wrath, when there
 appeares nothing to *sense* and *reason*, but
 wrath; yet even then Faith hath hold on
 Gods heart, when his hand strikes.

If Faith by raising the soul above *reason*
 and *sense*, can carry it through even such
 streights, as the sense and apprehension of
 the wrath of God himselfe: if it can enable to
 beare the strokes of God, when they appear
 as the strokes of an enemy, much more easily
 can faith enable to resist the temptations of
 the world, and to carry it through all the
 straights that any outward afflictions can bring
 in to. All the strength that the temptations
 that come from the allurements of the world,
 or the troubles that it threatens have, it is from
sense and *carnall reasonings*; if the soule be
 got above them, then it is above the danger
 of such temptations: by that magnanimity
 that Faith brings into the soule it is prepared
 to set upon difficult things, to endure strong
 oppositions. A believer is one, whom nei-
 ther poverty, nor death, nor bonds, nor any
 outward evils can terrifie.

Thirdly,

Fides libenter
 accipit quicquid
 arduum videtur
 incredulis.

Quem neque
 pauperies, neque
 mors, neque
 vincula terrent.

Thirdly, *Faith* is a *purifying grace*, *Act. 15. 9. Purifying their hearts by Faith.* It purges out base desires after the things of the world, and makes us cease base joyes and delights in the creature, in satisfying the flesh; the fears of future evils that may come hereafter: Faith feares not hunger, saith *Tertullian*, If the heart be sound, it will be strong; this purging of it makes it sound *2 Tim. 1. 7. God hath not given us the spirit of feare* sayes the Apostle, *but of power, of love, and a sound minde*: the spirit of feare is first purged out and then there is a spirit of power, and a sound minde; where there is a sound minde, there is a spirit of power; what weakens the body, but the unsoundnesse of it? If distempered humors be in the body, 'tis not able to endure any thing? a little cold, oh how tedious is it to it? but when these humors are purged out, then it is strong and able to doe or suffer much more. That which ill humors are to the body, sinne is to the soule which being purged out, the soule grows strong to resist temptations, and to endure afflictions: But further, sinne in the soule is not onely as an ill humour to weaken it, but it wounds it too: now little can a man doe or suffer with a wounded member: It is *Faith* that heales our wounds, by applying the Blood of Christ to them, and so it streng-
thens.

Fourthly, *Faith* is a *quickning grace*, it sets all other graces on work, it puts life and activity into them all: *I live by the Faith of the*

*Files not in
the
Tertullian*

Ne vides alie
lapidum presi-
dium ex tibi
ille sole attactu
suscitaret.

the name of God, sayes Saint Paul? and e-
specially it sets love on work, which is a grace
exceedingly powerful. *Faith workes by love.*
If a mans faith be up, all his graces will be so
too? and if that be down, all other graces
are weake and downe with it. *Gulielmus Pa-*
nisenfis reports of a Chrystall, that it hath
such a vertue, as when the vertues of other
pretious stones are extinct, it will re-
vive them againe: *Faith* is such a Chrystall to
revive the vertue of all graces. when *Dauids*
heart was so downe, that he chides himself
so much, *Psal. 43* 5 Why art thou cast down
oh my soule? he labours to recover himself by
his Faith stil trust in God? he is the health of
my countenance, and my God. *Faith* brings
life, and maintaines life in the soules: for it
hath the most immediate union with Christ,
and therefore the liveliness and activity of
our graces depend much upon it now where
the graces of Gods spirit are lively and active,
the allurements and threats of the World can-
not much prevaile.

Fifthly, Faith is a mighty prevailing grace
with God and with Jesus Christ, as it is said
of *Jacob*, *Gen. 32* 28. *he prevailed with God*
as a Prince. *Luther* was a man full of
faith, and it was said of him, *Hee could doe*
what hee would. Faith sets all Gods attri-
butes on worke, for the good and reliefe of
a beleever: it stirres, as I may so say, the
arme of an infinite power; it opens the foun-
taine out the streames of an infinite mer-
cie; and causes an infinite wisdom to be a-
ctive,

Perit quo-
que solus.

active, to finde out wayes to relieve in time of distresses; it brings in all the strength and good of the New Covenant: when Faith workes, Jesus Christ is working, to make good all the gracious promises of the Gospell, and hee is the *Mighty God*, *wonderfull Counsellour*, the *Prince of peace*. Faith does not strengthen the soule in a way of suffering, by its owne strength, but by the strength that it bringeth, in from Jesus Christ, *Rev. 12. 11. the Saints overcame by the Blood of the Lambe*. Oh how willingly and joyfully does the Protector of Faith fight in such servants of his, sayes *Cyprian*! It is one thing to have interest in God & Christ, & another thing to have them working for good in a speciall manner, in particular causes where wee desire helpe and reliefe, although it be true, that God and Jesus Christ are always working for the good of beleevers, in some kind or other, but yet when *faith* lies still and is not active, although we doe not lose our interests in God, yet we cannot expect such sensible manifestations of the gracious workings of God for us, as when we put forth our *faith*, and keep it active and lively; and then though we be never so weake in our selves, we set an infinite strength to worke for us.

We have a notable expression of Gods stirring up his strength and wisdom for those whose hearts are right with him, *2. Chron. 16. 9. the eyes of the Lord run to and fro throughout the earth, to see himselfe strong for those whose heart is perfect towards him*; the

*Quoniam Iesus
& liberis in
libris servatis
navit & vici
protector fidei.
Cyp. ep. 9.*

the words are, *ad roborandum se*, to strengthen himself: God *strengthens himself*, he does as it were stirre up all his strength for such. And although we be in the darke and know not how to order our steps, and to discover the subtilties of temptation, yet there is an infinite wisdom working for us; and although we be never so unworthy and vile, yet we have an infinite mercy, whose bowels yearne towards us: and will not suffer any evil to befall us; yea the more weake and succlesse wee are, in our selues, if the sense of it stirres up *faith*, to set God on work for us, we are strong by our weaknes: not onely of *weake* are made *strong*, but by being weake are made strong. it is said of the Church of Philadelphia, Rev. 3.8. that it had a *little strength*, and yet it kept Gods word and hath not denied his Name: Although we have but a *little strength*, yet if we have *faith* to set Gods strength on work, we shall keep Gods Words, and not deny his Name.

Hence in the sixt place from all these it follows, that *faith* is an *overcoming grace*: this is the victory that overcommeth the world, *even our faith*, saith Saint Iohn, Epistle 1. chap. 5. v. 4.

In this victory, there are three things First there is a conquering of the *assaults* of the world, so as they can doe us no hurt, but we are able to repell the force of them.

But this is not all, there is something further: namely the making use of those things of this world for our goods, that would have
undone

undone us, that is a full victorie; where the
 enemie doth not only resist and beat back,
 but he brings the conquered into bondage,
 so as now he is able to use the adversary to
 serve his owne turn: so in this conquest of
 faith, there is not only an overcoming of
 the temptations, of the pleasures of the
 World, but abilitie to use them for God and
 the furtherance of our owne good. And so
 in riches and honours: Conquerours do not
 use to put to the sword and destroy all they
 conquer, but they bring them into bondage,
 to be serviceable to them: *As it is written*

Some think there is no other victory over
 the world, but to throw all away presently,
 as we read of *Crates* the Philosopher, hee
 cast his goods into the sea with this speech,
*Get you gone into the deepes, I will draine
 you, lest I be drowned of you.* But this is not
 the way of God, we are to stay till God call
 us to leave that we doe enjoy; untill that
 time, you may enjoy your *honours*, your
riches, and your moderate lawfull pleasures;
 but to be able to use these for God, this
 is a great victory. The Devill often makes
 use of many of Gods good blessings, which
 he gives us for our furtherance in his way, to
 be a means to hinder us: so *Satan* makes use
 of all his opposition in these waies, which he
 intends hindrances; to be meanes of good
 furtherance in them. In former times men
 thought it a good piece of skill, to keepe wild
 beasts from our sight; but after they got that
 skill, and only to keepe them from their mis-
 chief

†
Abite in pro-
fundum, male-
capitales, et
non mergamini.
ut ipse mergamini.
vobis. In hoc
gaudeat absque
sed vigore
me, et con-
trahamini.
Macrob. l. 1.
Satira.

mischiefe they did, but to make use of them for their benefit to make use of their skins, and their iutels, and diuers other wayes; this is the skill of faith in overcoming the world, to make use of those things of the world that hertofore have done them so much hurt.

But yet further there is a third thing in victory which is triumph; a believer can triumph over the world, over all his allurements and threats; As Christ did not onely prevail against his and our enemies, but triumphed over them likewise. as Col. 2.15. *having spoiled principalities, and power, he made a show of them openly, triumphing over them: so Christ makes us to triumph: as 2 Cor 2.41. Now thanks bee to God which alwaies causeth us to triumph in Christ.*

And yet further, there is something more than all this in faiths overcoming the world which is beyond our expressions. By Faith we are more than conquerors, Rom. 8. 17. In all these things wee are more than conquerors, in what things? in tribulation, in persecution, in famine, in nakednesse, and perill of sword, while we are killed all the day long, and accounted as sheep for the slaughter: in all these things. But how more than conquerors? we gather strength by our opposition, wee conquer in being conquered: Persecutors are tyred more in inflicting, than we in suffering. *Blanchie* reports of the tormentors of *Blanchie*, (who tormented her by turnes, from morning to night, that they fainted for wearinesse,

wearinesse, confessing themselves overcome. And Gregory Nazianzen tells of one of the nobles of *Italian*, who at the tormenting of *Marcus Bishop of Arethusa*, said unto him, we are ashamed, O Emperour, the Christians laugh at your cruelty, and grow the more resolute. *Rev. 12. 11.* It is said of the Saints, they lived not their lives to the death, and yet they overcame, they overcame in being killed; and this is to be more than a conquerour.

CHAP. XI.

Most men are strangers to this precious Faith; The Tryall thereof discovered.

IF this be the worke of Faith; if these be the glorious effects of it; then hence the faith of the most men in the world is discovered not to be right, not to be precious faith; that faith that is the faith of Gods elect, because it is altogether void of this vertue and efficacie; you think you have faith, what can you do with your faith? what power? what efficacie hath it? can it draw your hearts off from all creatures here below; can it raise your spirits above all the delights, honours, profits of the World? can it satisfy your soules with God alone; as an infinite all-sufficient good? Surely a precious faith, that is the Faith of Gods Elect doth this.

First, Faith hath a mighty power of God put forth for the working of it in the soul: It is the exceeding greatnesse of Gods power,

Application

Of the Self-denial

the same that raised Jesus Christ from the dead that works faith wheresoever it is; and God does not use to put forth his Almighty power, in any extraordinary manner, for the working of an ordinary thing; therefore faith must needs be some extraordinary thing, and have some extraordinary vertue in it, wheresoever it is true, to doe great things.

Secondly, Faith hath the great honour above all other graces, to be the condition of the second Covenant; therefore surely it is some great matter that faith enables to doe; whatsoever keeps covenant with God, brings strength, though it selfe be never so weake: As Sampsons Haire, what is weaker than a little hair; yet because the keeping that, was keeping covenant with God therefore even a little Haire was so great strength to Samson. Faith then that is the condition of the covenant, in which all grace and mercy is contained, if it be kept, it will cause strength likewise to doe great things.

Thirdly, Faith hath high & glorious things for its objects: redeeming love, the Lord Jesus Christ in his natures and offices, the glorious mysteries of redemption, &c. that it rests itself upon: It could not have wrought these things, if it were not a most excellent grace, full of admirable vertue and efficacy.

Fourthly, Faith hath high and glorious ends that it performs, that are essentiall to

Fifthly,

h. Fifthly, it hath many glorious effects, as that which must carry the soul through all hazards, difficulties, and oppositions to eternal life.

Surely then this grace hath exceeding great things in it: certainly the world is mistaken in this grace. It is something else that they have taken up for *faith* all this while; for there is nothing more dull, flat, and dead, than that which they take for *faith*; their hope in God, and trusting in God, what empty heartlesse, lifelesse things are they. No marvell though they thinke it an easie thing to beleave; It is easie indeed to beleave with such a kind of beleife as this is. Truly we had need looke to it, that we be not mistaken in our *faith*; for it is of infinite consequence, upon which all depends, and we be mistaken in this, all the mercy in God, all the blood of Christ, all the good in the promised can doe nothing for us.

Consider therefore again, surely that cannot be right *faith*; that cannot doe that which the light of nature can doe, that move civility and morality can doe. Suppose it did as much as they can doe, yet if it can doe no more; it is not right, it is not that *powerfull faith* that will save the soul. Suppose a simple man should gaze upon fire, and thinke fire with it, and he concluded, surely this lesson preaches stone, because fire is burning; one of us why? every thing every ordinary stone can live in the fire, will doe as much as this; so if a man should thinke surely he hath this

precious

precious faith, because he can be sober, and temperate, just in his callings upright in al his dealings, chaste in his body, liberal to the poore; why ordinary Heathens can doe this? they were *temperate*, as *just*, as *chaste*, as *liberal* as you; there needs no *faith* for this; It is enough for a man to be a *rational* man to doe this; *faith* must have higher operations than *reason*, or else it will never carry to Heaven,
 But what if it does not enable thee to doe as much as a *beast* can doe: as to be temperate in meates and drinkes; what kind of *faith* doe you think this is when there are such glorious things said of *Faith*, and yet that *faith* you have, cannot enable you to doe so much good as there is in a *beast*, will this *faith* save you? What if it does not enable you to doe so much as the *Devils faith*? they beleeve, and tremble; there are many things concerning God, in his infinite justice, holinesse, wrath; many things concerning sinne, concerning Christ, concerning eternity that they beleeve, which thou beleevest not; or if thou sayest thou dost beleeve, yet thou dost not tremble, but goest on boldly, securely, presumptuously, hard heartedly, joyfully in a sinful & dangerous way; & is this *Faith*? is this the precious *Faith* that wil save a *Soul*? that which thou callest *faith* does not give thee strength to resist any *strong temptation*; thou canst not deny a companion, thou canst not venture the loss of any thing, thou canst not endure a reproachful word for Christ, and is this *Faith*? Good Lord, what do we make of *Faith*, if this be *Faith*

Faith? Truly, if Faith had nothing else in it, than the Faith of the most hath, I would even fall to the Virtues of Moralitie, for it were far beneath the meanest of them all.

Dare you venture your souls and eternal estates upon this Faith? Certainly, it were exceeding boldness and desperateness so to do. What if God should set all thy sins in order before thee, in the most hideous and fearful nature of them, in the true deformity and vileness of them? What if thou shouldst see God in his infinite Glory, Majesty, Holiness, and Justice? If he should shew thee how thou hast wronged all his *Attributes*, how thou hast struck at his very *Being*, how thou hast been an enemy to him all thy life, resisting and opposing of him in all thy waies, darkened his Glory, contemned, slighted him, and set up the creature, yea, thy lust before him: this I dare charge every soul as guilty of in some degree or other. Suppose thou sawest all the *Creatures* abused by thee, pleading against thee, and all Gods Ordinances prophaned, and all thy time mis-spent, & the blood of Christ crying out against thee. Suppose thou sawest the *Law*, full of the brightness of the holiness and justice of God, which thou hast broken. Suppose thou sawest the rigor, strictness, and severity of it, binding thee over to eternal death for every breach, and putting thee under an eternal Curse for every offence. Suppose *Conscience* were let out upon thee, and had commission to accuse thee

to the full, to fly in thy face for all thy abuses of it. Suppose *Satan* were let out to plead against thee, inject dismal hideous terrors into thy spirit. Suppose now all creatures were ready to leave thee, to take their everlasting farewell of thee; and now the infinite Ocean of Eternity were before thee, and thou wert to enter in upon it, either for thy eternal happiness or eternal misery. Suppose now thou stoodst before the great God to receive the Sentence of thy eternal Doom, to have the great question of thy everlasting estate to be absolutely and unalterably determined of. Now would such a Faith, as thou hast, carry through these things? Would it uphold thee from sinking into the bottomless Gulf of Despair? This may be thy condition, thou knowest not how soon; and that Faith that thou hast, of what use would it be to thee, in such a condition as this?

If ever thou beest saved, thou must have such a Faith, as shall be able to uphold thy heart, and keep it unto God, whensoever such a condition shall befall: though Faith be weak, yet if it be true, it enables the soul to lay such fast hold on God, as whatsoever befalls it, can never take off the soul from God again. Be therefore persuaded, that Faith is another manner of Grace than you imagined it to be: where Faith is true, it will do more than carry through outward straits, and hardships, it will carry through spiritual straits; into which I have made

a little digression, that I might convince men, that they mistake in that which they call *Faith*.

CHAP. XII.

No wonder, that men of great parts (wanting Faith) do fall off from Christ, and betray his Cause.

IF it be *Faith* that must carry men through sufferings, and such a kind of *Faith* as you have had opened to you; learn then not to be offended, when you see men fall off in the time of tryal; for all men have not *Faith*: we should be no more troubled at it, than when we see dry leaves fall off the Tree by a strong Wind: If they want the *Principle* that should carry them thorow, what wonder is it if they fall away? Whatsoever mens *parts* and *gifts* be, whatsoever *profession* they make, yet if the shine of *Faith* appears not in them we are to expect nothing else from them; where there are but natural Principles, there is not to be expected that Nature should be denied, when any great thing comes cross unto it.

Many who are weak, are discouraged, when they see men of eminent parts, such who have been forward in profession; such as were able to pray, and to speak admirably of Divine things; such as were able to advise, and give counsel unto others; such as were of high esteem in the Church of God;

Lapsus majorum, tremor minorum.

Nonne vidisti alios vestri ordinis idipsum fecisse? Nos hac potissimum ratione viriliter stabimus, & pro illorum ruina nosmetipsos in sacrificia effecimus.

Why true Faith only will carry men thorow sufferings.

yea, Preachers, who have been very eminent, by whom the hearts of many have been much refreshed: when such in the time of tryal shall fall off, and basely yeild to the World, betraying the Cause of God, rather than they will suffer trouble: Upon this, those that are weak think with themselves, what shall become of me then, a poor creature, who have not the hundreth part of those abilities that such had? Surely I shall never hold out. This temptation many times is strong, it hath alwaies been the way of the enemies of Truth to come with this argument to those who are weak; *Such and such have yeilded, and will ye stand out? Are you wiser than they? Chrysostome* in an Oration, in *Juvenium & Maximum*, two *Martyrs*, brings in this objection of the persecutors against them, and their answer: *Do you not see others of your rank to do thus? They answer; For this very reason we will manfully stand, and offer our selves as a Sacrifice, for the breach that they have made.* Wherefore, seeing this is that which the Adversaries of the truth make such use of, it hath need of the fuller answer. For a more full answer thereunto then.

First know, that the least degree of true *Faith* will go further than all the abilities of *natural parts* and *gifts* that ever were in the world; and true *Faith* may be, where natural parts are very weak, and where there is little appearance of common gifts: and on the other side, where *these* are in the greatest eminencie, yet the Soul may be altogether void

void of *Faith*. You are deceived, if you think, where there are stronger *parts*, and most *gifts*, there must needs be the greatest measure of *Faith*; and where parts are weaker, and scarce any common gifts, there must needs be the least: No; God doth not dispense this glorious grace of *Faith* according to this proportion: *Not many wise, nor many learned, but God chuseth the poor in this world to be rich in Faith*. When the glorious Mysteries of the Gospel are *hid from the wise of the world*, even then are they *revealed to those that are Babes*. Gods waies have usually been, to choose weak and contemptible things to honor himself by, that the glory of his grace and power might the more appear; and hath not so ordinarily made use of men of great parts, that have been eminent and glorious in the world, because in them the grace of God would not be so much honored, some of the honor would stick to them.

Consider secondly, if the example of *these men* were the ground of your profession of Religion, then their falling off might justly be your discouragement: but if you had better grounds, if the evidence, the beauty, the authority, the power of, and love unto the Truth, were your grounds; then your grounds remaining, and the Truth being the same, you should not be discouraged, but go on in your way.

Thirdly, if you think to hold out by the strength of any degree of excellency whatsoever, that you could see in them, then you

might justly be discouraged, because you have not so much as they had; all that you saw in them, were gifts, and parts, and possession: If you think that these should carry you through sufferings, you are utterly mistaken; but if you make account, that that which should carry you through, be another Principle, a hidden one, that cannot be seen in any, then there is no cause of discouragement.

Fourthly, hath not God acquainted you with the infinite deceitfulness of the heart of man; That it is a bottomlesse depth of evil, and desperately wicked, beyond that which any is able to know but God himself? And will you then depend upon man, and that in a matter of so great consequence, as the cleaving to, or the forsaking of the Truth of God?

Fifthly, the falls of those who have been thus eminent, are just judgements of God upon hypocrites, and those that are carnall & naught, to be a stumbling block to them, at which they should fall, and break themselves, and never rise again: Now, if you should stumble too at this stumbling-block, it were an ill signe, and a heauey judgment of God against you? Therefore take heed that it preuailes not too far with you

Sixtly, how do you know, but that these men, in the midst of all their profession, had some secret sin maintained in their bosomes, some secret lusts that lay next their hearts? And if so, no marvell though all the seeming good

good they had, vanish and come to nothing in the time of tryall.

Lastly, the more glorious *they* were and failed, and the more weak and contemptible, either in your own eyes, or in the eyes of others, *you* are, the greater is the mercy of God towards you, both before God and men; *You* shall be brought against *them*, in the Day of Judgment, to condemn them.

CHAP. XIII.

The difference between the heat of mens own Resolutions, and the true heat of the heart by Faith, in suffering for Christ.

IF Faith be the Principle that carries through sufferings, then let men take heed, that they trust not to their own Resolutions; as if, because now they would suffer any thing, let men do what they can against them, therefore they shall be able to go through: Many have deceived themselves in this. The difference between the heat of mens Resolutions, and the true heat of the heart by Faith, is like the difference of the heat of the Fowle breeding over her Eggs, and the heat of fire, the one is a heat of life conveying life, but not the other; Faith warms the heart, so as it conveys life, but not so our own Resolutions. We have had many sad experiences of the fulness of mens hearts, from time to time, in this particular, who before the trial have been very confident and resolute, yet

they have most shamefully failed, and fallen off from the truth, when the tryal came.

The example of Doctor *Pendleton*, mentioned in the Book of *Martyrs*, is remarkable in this kind, the story is generally known: The Doctor was full of confidence and resolution, and professed, That *those fat sides of his should fry in the fire, before he would yeild*; and yet how shamefully he forsook the Cause of God, you all know. Those who want most, have many times the least courage, as those creatures who have the greatest hearts of flesh, are the most timorous, as the *Stag*, the *Panther*, and the *Hare*. It is not enough that men, in profession of their resolutions, speak as they think, and as they are perswaded for the present; this is not to be trusted to: for he that trusts his own heart, is a fool, saies *Solomon*, *Prov. 28*. It is good counsel *Luther* gives a *German Minister*, in an Epistle he writ to him; Walk in fear and contempt of your self, and pray to the Lord that he may do all things, and do not you think to do any thing, but be you a *Sabbath unto Christ*, so his expression is, (that is) *rest your spirits in Christ*.

What resolutions are those that are like to fail, and to come to nothing in times of trial?

First, rash resolutions, when men resolve without serious consideration, what sufferings mean, what they will cost them, and how hard they will be to them when they come; they do not make them as present to them, by meditation before they resolve; resolution

Ambula in timore & contemptu tui, & ora Dominum ut ipse tua omnia faciat, & tu nihil facias, sed sis Sabbatum Christi: Ad Gabrielem Pydymum pastorem Alderburghensem.

Quest.

Answer.

In such things, should be the fruit of much meditation, there need be much *musings* before this fire break forth.

Secondly, when there is no brokennesse of spirit joyned with their resolutions, but their hearts are puffed up, pride discovering it self, as in other of their waies, so even in their very resolutions of suffering great things for God.

Thirdly, when men resolve what they will do, but for the present they can suffer nothing; if they be crossed never so little, their hearts rise, they are overcome with distempered passions, they cannot bear any contradiction, but must have their own wils, and their own turns served, or else there can be no quiet with them.

Fourthly, when men resolve for sufferings *hereafter*, but have no heart to that *present* service, which God calls now to, God hath little honor from them that way, they are negligent and loose in present duties; surely these men, who fail thus in service, are not like to hold out in suffering, let them resolve what they will.

Fifthly, when men are full of resolutions, and speak great words that way, but they do nothing to lay up and prepare for sufferings. What care and endeavour is there to cleanse the heart? to strengthen Faith? to get more full sense of Gods love? to provide spiritual armour? what prayers? what tears are sent up to God afore-hand? Strong resolutions, if they be right, will bring forth strong endea-

endeavours ; otherwise they will certainly vanish

Sixthly, when mens Resolutions come from external Principles, they are acted by something from *without them*, as the examples of others, or esteem from others, or persuasions by others, more than from any principle *within* themselves. We read, *Heb. 10. v. 34.* those Christians there mentioned hold out in their Resolutions, to the suffering the spoiling of their goods with joy, *knowing within themselves*, that, that in Heaven they had an enduring substance, they had their principles *within* themselves.

Seventhly, when *resolutions* come meerly from *anguish of mens spirits*, in regard of present trouble that men are in, from the hand of God upon them; it may be then they will resolve to do or suffer any thing; but these resolutions seldom come to any thing: It is strange that men should trust to them, considering the abundance of experiences, both from themselves and others, that they have had of the usual falseness of them.

Eighthly, when resolution comes meerly from *conviction of Conscience*, and not from any love to truth, although conscience shall tell a man if he forsakes God and his truth, to prevent some present troubles, that *that* evil which he shall bring upon himself (in regard of the gile of sin & the wrath of God against him) will be infinitely greater than any he can suffer, yet if there be not a true love to the truth, there is no hold of this man, his

corrupt heart will break all the bonds of conscience.

Ninthly, when men trust to their *own promises* they make to God, to stand for his truth, more than to *Gods promises*, that promise strength to enable them to it; they are confident, because they are resolved they shall go through, and so let the promise of God lie, and make no use of it; now these resolutions are not like to carry men through sufferings, at least not in a gracious manner.

Why mens
own guilt will
not carry them
through godly
sufferings.

First, because they are but *natural*, and natural strength can carry no further than it hath natural props and succours to uphold it, and maintain it withal, which may all fail in some kind of suffering that God may call unto.

Secondly, there is much difference in mens apprehension from themselves; at one time they apprehend things strongly one way, at another time another way; especially when things come to be *present*, their apprehensions of them are far different from that they were, when they apprehended them as *future*.

Thirdly, there is a great deal of difference in the frame of a mans heart, to his own feeling when his lusts *lie still*, from that which there is when they come to be *stirring*; sometimes mens corruptions are restrained, and are very quiet, and then they have good resolutions, at other times their corruptions are stirring and active, and then they are quite

quite off from that they were, the mind is blinded, the heart is carried on violently in waies contrary to former resolutions.

Fourthly, men know not the *strength of temptations* before they meet with them, they think it is an easie matter to encounter with them, but when they come, they find them far stronger than they imagined, and they not being prepared for such strength, are overcome by them.

Fifthly, it may be when sufferings come, men shall not find that *comfort*, that encouragement, that they *expected* either from God or men, they (it may be) made account of, and promised to themselves great matters, that surely their pains and troubles would be much eased with the comforts they should have, and many wou'd encourage them, and it may be, when it comes too, they may be left desolate, *as a bottle in the smoak*; as *David* speaks of himself. God many times even in sufferings withdraws himself from his own people for a while, for their tryal; and those from whom they *expected* comfort may leave them, and grow strange unto them: Now if there be no higher principle than ones own resolutions, the heart will fail: In such a case, there had need be *Faith* to carry through.

But may we not *resolve* then afore-hand what we will do?

Many upon hearing how others fail, in performing their resolutions, and that a man may be very confident of what he will doe, and

and yet when it comes to tryal, do nothing ; therefore they think it is in vain to *resolve*, they go on in a slight negligent way, and never endeavour to bring their hearts to any resolution at all, they say we can do nothing of our selves, God must do all, no man can know, what he shall be able to do, before the tryal comes ; but it is apparent, that the cause why these men do not come to any resolutions, is not from any true sense of their own weakness, For,

First, their hearts are not humbled before God in the sense of it.

Secondly, they do nothing to strengthen themselves, to help against any such weakness of their hearts, as they speak of : if you be so weak, you had need take much pains afore-hand to get strength, to lay up something that may help in the time of need : but the reason why you never come to *resolution*, is :

First, because of the sluggishness of your spirits ; you will not take pains in examining your hearts, and endeavouring in the use of means to attain to this.

Secondly, there are engagements between your hearts, and the world, and sinful distempers, which you are unwilling to break off, which must be broken off, if ever you come to any true resolutions, which are like to hold.

Thirdly, sufferings are such tedious things to you, as you cannot endure to think of them,

Resolutions for
Christ neces-
sary, and how
attained.

them afore-hand, much lesse make account of them, so as to prepare for them, such thoughts would trouble you, they would damp your carnal joy, you could not goe on so quietly and securely in the enjoyment of your contentments in the world, as now you do, when you put off all thoughts of suffering and trouble.

But let such know, that resolution afore-hand may stand with brokenesse of heart, from the sight and sense of our own inability, and when it is a resolution of faith, it ariseth from the sense of our own weaknesse, and dependence upon God for strength: none are more sensible of their own weaknesse, than they who are most *resolved*, whose *resolutions* are raised by their faith; for faith is an emptying grace, whereby the soule goes out of it self for all strength and supply of all good from another; and for such *resolutions* which have such a principle, we ought all to labour.

For first, it brings much ease and comfort to a gracious heart, when it is freed from feares and doubts, and is come into a settled and resolved way.

Secondly, it helps against many temptations: the soul will not be listening to the reasonings of flesh and blood, and to the suggestings of Satan, as formerly it did; neither will Satan now so annoy and pester the soul with temptations, as he was wont to do, when it was in an unresolved way.

• Thirdly,

Thirdly, God accepts of this Resolution, as the will for the deed, though a man be never called to suffer; yet he shall have the crown of sufferings; because he had the resolution of *Faith* for sufferings.

Fourthly, this is a strong engagement when sufferings come, to strengthen the soul against them: therefore there may be *resolutions* afore-hand, yea they are exceeding profitable; of great use, but they must be resolutions of *Faith*, not our own trusted unto.

What are those resolutions that do come from *Faith*?

First, when knowing our hearts, what principles of Apostasy we have in them, we seek help in Christ, and in the promise.

Secondly, when our *resolutions* purifie our hearts.

Thirdly, when they cause us to endeavor to get in all spiritual strength that the Word reveals.

CHAPTER XIV.

How to know the root or principle from whence all that we do or suffer cometh.

EXamine therefore whether *Faith* be that which carries us on in our sufferings; for it is possible that a man may suffer the loss of much, and endure hard things upon other principles; as from natural *hardness* of spirit, from natural courage, or from pride

Quæ.

Ans.

2. Cor. 13. 4.
 In every one that is thus built up, the Word of God dwelleth.

1. Cor. 13. 2.
 If I have the gift of prophecy, and understand all mysteries, and all knowledge, and if I have all faith, but have not love, I am nothing.

1. Cor. 13. 3.
 If I bestow all my goods to feed the poor, if I give my body to be burned, but have not love, I am nothing.

Or

or from *naturall conscience*, from these there may be resisting oppositions, and suffering much trouble but not in that gracious way as to be a sweet savour unto the Lord. Where *Faith* is the roote and principle of self-denial, there is another kinde of self-denial than that which ariseth from any other principle: Now this is to be examined, it concerns us much to know the roote and principle from whence all that we doe or suffer comes. God looks most at that; there may be beautifull flowers grow out of a stinking Root; glorious actions may proceed from *Naturall Principles*. Wherefore for tryall, let us examine the differences that there are between one that is carried through sufferings by *naturall stoutnesse of spirit*; and another that is carryed through by *Faith*. Secondly, the differences between *Pride* and the strength of *Naturall conscience*.

Sufferings out
of naturall
stoutness.

For the first take these Notes. First, where self denial is from *Naturall Principles*, it is but particular, not universall. In some eminent thing, a naturall spirit may denie it self; but upon examination it may appeare, that in other things it makes self its end, even in things where God requires self-denial, as, in the other: whereas, if it came from *Faith*, it would not be partiall, but appeare in one thing as well as another, so farre as God calls thereunto: that which works by rule, works evenly, impartially, constantly.

Objec.

But there is none, but in some things may at sometimes seek themselves.

There

Ans.

There is nothing wherein a gracious spirit gives libertie to its self, so to doe. If there be true *Faith*, the Soule sets it selfe in the bent, frame and endeavour of it, against all self-seeking, in every thing proportionably, according as the rule requires: if self prevails at any time, it is beyond the scope, intent frame, resolution, and true endeavour of the Soule; and when that, wherein selfe hath prevailed is taken notice of, it takes revenge upon it selfe in that thing rather than any other.

Secondly, where suffering troubles come from a *Naturall Root*, the Soule is not conscious to its selfe of its own weaknesse; it knowes not the power of corruption in the heart, it understands not how self may be fought, in denying ones selfe: Such a one is not acquainted with the secret distempers, those inward windings and turnings of his own heart; those depths, those wiles, those devices of Satan, and of his own spirit: he seeth not need of a higher Principle, to enable him to any gracious manner of self-deniall; he looks at it, but as a thing within his own reach; he is not fearfull, and jealous of himself. But it is otherwise, where self deniall comes from *Faith*; the businesse and work of *faith*, is the getting up on high, and fetching strength from on high, knowing, that the Soule in its self hath nothing but corruption and weaknesse.

Thirdly, when it comes from *Naturall*
 Prin.

Principles, there may bee some appearance of self-denyal, in outward actions, and willingness to suffer, but there is little care of mortifying inward Lusts; Lusts within are suffered to swell, to rankle and fester. Natural principles do not strike at the root of evil; there may be a restraint of some evil, but the root of bitterness still remains in the strength of it; but Faith begins within, it workes to the bottom, and strikes at the root of evil, at all the corrupt Principles that are in the inwards of the Soule; it empties our self from the most secret inward holes that it had; it will not suffer self to live in any secret corner.

Fourthly, when bearings sufferings arise from Natural stoutnesse and Courage; such a one does neither begin, nor strengthen himselfe afterwards, upon divine grounds and arguments, so as the Believer doth: his willingness to suffer does not Proceed out of love to God, for his infinite excellencie, as infinitely worthy, that whatsoever the creature is, hath, or can do, or suffer, should be at his dispose; the Lord hath dealt infinitely bountifully with me, he hath been mercifull to me, and set his love upon me: Now, these beams of Gods love, warming and enlarging, and quickening the heart of a Believer, sets him even on fire to do or suffer any things for God. But those who are carried on upon Natural Principles, feel no such thing; neither do they make use of spiritual weapons, or spiritual arguments, to strengthen them, as Faith does. Fifthly,

Fiftly, where natural *Stounef* and *Courage* is the principle, there the Soul is not raised higher in its courage for God, than when the cause onely concerns it self; it discovers as much stounef and courage in natural things, as it does in spirituals: But this strength in sufferings, that comes from *Faith*, is a strength farre more raised in the cause of God, and spiritual things than in any other. In other things, it may be the heart is weak, full of fears, knows not how to withstand any evil: but in the cause of God, it finds a Principle, carrying it beyond that it is otherwise; *There* it is full of courage, it is able to look upon the face of any man, to stand out against the proudest persecutors. As that Martyr *Alice Driver* told the Persecutors, That though she was brought up at the Plough, yet for the cause of Christ she would set her foot against the foot of any of them all. Many poor weak Women, and children, have manifested that courage and boldness in the cause of Christ, that hath daunted the hearts of their enemies. As we read, Acts 4. 13. When the Rulers, Elders, and Scribes, saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus. It was their being with Jesus, it was their Faith in Christ, that raised them higher than their naturall Principles, so as to make their enemies to wonder at them.

Sixthly, the power of resisting sufferings, that comes from *Natural Principles*, is not a fruit of much humiliation, brokenness of heart, seeking of God aforehand. When *Esther* was in hazard, when she was to go about a work, wherein all her honour and her life must be ventured, she falls to *fasting* and *prayer*, and causeth others to *fast* and *pray* for her; and so she came to that resolution, *If I perish, I perish*. Men full of *stoutness*, and *natural courage*, think that mourning for sin, breakings of the heart in godly sorrow, keeping down the Soul in humiliation, make men timorous, and Cowards; that it abates, if not wholly takes away their valour and stoutness: but Gods people never find more courage and heavenly fortitude, then after much humiliation for sin; the more brokenness of heart for sin, the more stoutness and courage in resisting of sin, and in suffering any evil, rather than to admit any sin. Wicked men indeed have stoutness and courage, for the maintaining of their lusts, in which the courage and stoutness of the world is especially let out; but all the courage and stoutness of godly men, is in opposing of sin, and in doing and suffering for God.

Seventhly, if there be onely natural strength to enable to a willingness to venture upon any way of suffering, there cannot be that confidence of a good issue that Faith brings with it. Where *that* is the Principle, Faith can assure the Soul, that the issue shall be good.

good, whatsoever seems to the contrary; although the sufferings seem to be never so black and dismal, Faith can look beyond all to a glorious issue, and through the assurance of this, can keep the Soul in a spiritual heavenly security, in the midst of all evils that do befall it. The confidence of that glorious issue of all sufferings, that the Faith of Saint Paul raised his heart unto, 2 Cor. 4. 17, 18. is very remarkable. For our light affliction, which is but for a moment (saith he) worketh for us a farre more exceeding and eternal weight of glory, while we look not at things that are seen, but at the things that are not seen, &c.

Eighthly, Natural Principles cannot welcome afflictions with such joy and delight as Faith can. How have the Martyrs kissed and embraced the Stake, accounting that day the happiest day that ever they saw. It is said of the Christians in the 10. Heb. 34. That they suffered with joy the spoyling of their goods. Faith does not onely enable to suffer with patience, but to suffer with joy. And Rom. 5. 2. Saint Paul saith, we rejoyce in tribulations. Now others by their natural courage may encounter with afflictions, and perhaps they may endure them with some patience, but they cannot thus rejoyce in them.

Ninthly, where Natural Strength onely enables, there the soul is not more humble, after it hath gone through difficulties, but it is puffed up, as having passed through

Revera gloria
in Solo Deo
non nisi a Solo
Deo est. Bern.
Serm. in Cant.
13.

hard things, and done some great matter; but where Faith is the principle, the Soul knows that it was not from any thing in its self; but if it had been left to its self, it should have basely forsaken the cause of God, it should have dishonored God and its holy profession; and therefore it rejoyces not in its self, but in that power from on high, that came in and assisted it. *I live saith Saint Paul, but not I, but Christ in me; so I was able to go through such and such straights; saith a believing soul; No, not I, but the vertue and power of Christ in me carried me through. Of a truth saith Bernard, To glory in God alone, cannot be but from God alone.*

Tenthly, if the principle be onely natural courage, although such a one may be very ready at first in denying himself, yet if after he be crossed more than he expected, and finds worse success than he looked for, if he does not see some natural good coming in, he is soon discouraged, the heart sinks, as not having sufficient to uphold it and carry it out in that it hath undertaken.

Sufferings out
of pride.

Gloria animal,
popularis aure
velut mancipium
Hier. ep. ad Ju-
lianum, conso-
latoris. Vult
amor patria
laudis quo im-
mensa Cupido.

Yet further, such is the deceit of a mans own heart, as a man may suffer much out of the pride of his heart: as a man may serve himself, in serving God, so he may seek himself in denying himself in that which is the cause of God. Crates the Philosopher before mentioned, who cast his goods into the Sea, that he might not be hindered in the study of Philosophy, Jerome calls him *gloria animal*, and a base slave to popular breath:

so

so many may be content to lose much, and suffer much, and all out of *vain glory*, they may be in base slavery to the applause of men; Great things out of pride did Athenians suffer for their Country. Were it not that mens hearts are desperately wicked, and deceitful, one would wonder how this should be.

The men of the world are ready to cast this aspersion upon all that suffer, they say they suffer out of *vain glory*, and so if they be forward in service, they still say it is from the *pride* of their hearts; when they can say nothing against the things they *do* or *suffer*, then they judge their hearts: this shews, that to suffer for God, or to be forward in service is a glorious thing, otherwise why should they think men do them to seek glory by them; but although it be a slander that arises from their malicious hearts against the truth, to accuse the sufferings of Gods people of *vain glory*, yet certainly there may be a principle of *pride* that may carry men on even *here*: but there is much difference between that suffering that a man is carried through by *Faith*, and that which a man is carried through by *pride*: as,

First, if *pride* be the principle, a man is ready to put forth himself though he be not called: It is true that in some extraordinary causes, a man may have an inward calling by some extraordinary motion of Gods spirit, as some of the *Martyrs* had, but in an ordinary way, a gracious heart fears it self, and dares not ven-

care until God calls, depending more upon Gods call, than any strength it hath to carry it through: *Faith* ever looks at a word; It puts on to nothing, but according to the word; where there is not a word to warrant, there we may conclude that *faith* is not the principle that acts, but *selfe*. True Christian fortitude leads into dangers, onely by divine providence or precept, when God bids a man undertake dangers, or bids dangers overtake him.

Secondly, where *pride* is the principle, such a one cares not much how the cause of God goeth on, any further then he is interested in it, if God will use others to honour his Name by, and further his cause, except he may some way come in, he regards it not, he is not more solicitous, how the cause of God in other things that concerne not his sufferings prospers; howsoever therefore he may speak much of Gods glory, in that cause for which he suffers, yet if he be not affected with the glory of God in any other cause, that concernes not his particular, it is an argument that it is his owne glory, rather than Gods, that is aimed at.

Thirdly, a proud heart does not strengthen it selfe so much in suffering, with the consolations of God, the sweet of the promises, as it doth with its own self proud thoughts; the heart is not taken up so much with the glorious reward of God in Heaven, that spirituall & supernaturall glory there, as with some present selfe-good here; whereas *Faith* is altogether for spirituall and supernaturall

Moses his Self-denyall.

curall good, it carries the soule beyond present things, that are onely suitable to nature.

Fourthly, where *pride* is the principle, there is no good got by sufferings; the soule doth not thrive under them, it doth not grow in grace by them, it growes not to a futher insight in Gods waies, it grows not more holy, more heavenly, more savoury in all the waies of it, the lustre and beauty of godliness does not encrease upon such a one; he is not more spiritual, he doth not cleave closer to God; he is not more frequent with God in secret, he doth not enjoy more inward communion with God than formerly; whereas when our principle is right in suffering, there is never such thriving in grace as then, *then* the Spirit of God, & glory useth to rest upon Gods servants; a godly mans service prepares him for suffering, and his suffering, prepares him for service. The Church did never shine more bright in holiness, than when it was under the greatest persecution.

Fifthly, where *pride* is the principle, there is not that calmness, meekness, quietness, sweetness of spirit in the carriage of the soul in sufferings, as where Faith is the principle. *Pride* causes the heart to swell, and belike, to be boisterous and disquiet, to be fierce and vexing, because it is crossed: but Faith brings in the Spirit of Jesus Christ, and that was a quiet, and meek spirit in sufferings, as the *sheep* before the shearer; when he was reviled,

willand hulle
duf Gmildet
olimydesimil
iffird) miffie
won eydeytrane
...amibio
...ph ch. 170
...77 nals

Ne tunde,
nec timide,

And humilitie
sublime & sub-
limis humile
in Christi
martyrum non
videtur.
Cyp. de dup.
Martyr.

reviled, be reviled not again, where there is
reviling and giving ill language, surely there
pride is stirring in that heart. Cyprian speak-
ing of the Martyrs contemning death, and
yet were gentle and meek, saies, *We see not
that humble loftiness, or that lofty humility,
in any but in the Martyrs of Christ.* A Chri-
stian doth never tread down Satan so glo-
riously, as when he suffers in a right manner
for the truth: But it is the God of peace
that does it in him; God as the God of
peace treads Satan under our feet, but when
there is nothing but boisterous tumultu-
ousnesse, bitternesse, vexation, there God
does not rule as the God of peace in that
heart.

Sixthly, a proud heart is not sensible of
its owne unworthinesse, that God should
use him in suffering, or help him through it
in any measure, wondering at the mercy of
God, and blessing his Name, that whereas
he might have suffered from his wrath for
sin in Hell for ever, that yet God will ra-
ther call him to suffer for his Names sake:
where it is from a spirituall principle, this
will be.

Seventhly, if from *vaine glory*, then in
such kinde of sufferings that will be re-
prochfull to him, and where there are none
to honour him in them, there he fails: if
God call him to some kinde of sufferings
wherein he should be laid by as a vile and
contemptible thing, and no body regarding

of

of him, or taking notice of him, these sufferings would be very tedious to him; or if he lives in such a place where none will joyne with him to encourage him, but every man scornes him in them, this will be hard to him; yea so hard, that he cannot beare it,

But Faith will carry through these, if it be the cause of God it is enough to faith, it is able to rejoyce in the midst of all reproaches, and all scorne and contempt and filth: that the world can cast upon it, if that which be done be acceptable to God, a gracious heart thinkes there is glory enough put upon it. That place, 1 Pet. 2.20 is very observable: *What glory is it, if when ye be buffeted for your fault yee take it patiently; but if when you doe well, and suffer, ye take it patiently, this is acceptable with God.* Mark the opposition: if it had beene *direct*, it would have beene thus; What glory is it if when ye are buffeted yee take it patiently, but if you doe well, and suffer patiently, this is glorious, there is no glory in the other, but in *this* is glory, that is the meaning of the Apostle, but he does not say *this is glory*: but *this is acceptable to God* and in that he sayes as much, for that is the greatest glory to a gracious heart, that any thing that he does or suffers may be *acceptable to God*, let it appeare outwardly never so meane and base.

Eighly, if it be *vaine glory* then greater respect and honour in some other thing will take him off: If the honour in another thing be greater than that he hath by his sufferings,

he

he will quickly grow weary of his sufferings, and will find out some distinction or other to wind himselfe out of them. Many who have beene taken off this way, have suffered much a while, but finding it heavie, and seeing another way, wherein they thinke they might better provide for themselves, they have by degrees faine off to it, and proved base time-servers, to the dishonour of God, and their own everlasting shame. *Demas* suffered a while with *Paul*, but at last he forsook him, and embraced this present world.

Ninthly, when a man is acted by his pride, there is joyned with his sufferings a desire of revenge, hee wold if hee could returne-evil, for evil, and doth as farre as hee dares. The heart is enraged against those from whom they doe suffer; but those who have Faith to be their principle, they commit their cause to God; though men curse they blesse, they can heartily pray for their persecutors, as *Christ* and *Stephen* did for theirs. The Banner over a gracious heart, in all the troubles that befall it, is Love; and therefore, whatsoever the wrongs be that are offered to such, there is still a Spirit of Love preserved in it.

Tenthly, if vaine-glory be the principle, hee loves to make his sufferings knowne and in the making of them knowne, he will aggravate them with all the circumstances he can to make them appear the more grievous that so be in the suffering of them, may appear the more glorious. It is a good ob-
serva-

servation that Master Brightman hath upon that expression of Saint John Rev. 1.9. *I was in the Ile that is called Patmos*, he does not say, *I was banished into the Ile*, by the wicked cruelty and malice of mine enemies. No, onely thus, *I was in the Ile*. The humble man rather desires that his sufferings might make God knowne, than *himselfe*, or any others should make his sufferings known; he desires no further notice should be taken of them, than whereby God may be glorified in them.

Lastly, a proud man makes his boast of *himselfe* what he did, and how hee answered, and what successe hee had whereas the other makes his boast onely of God. The boasting in our selves, in regard of our services or sufferings, makes both us, and all that we doe or suffer, to be vile and base in the eyes of God and man. It is a notable witty expression of Luther; by means boasting of what they have done (*layes he*) *hec ego feci, hec ego feci*. I have done this, and I have done this, they become nothing else but *Feces*, that is, *drags*.

Luther is
157.

Thirdly, a man may suffer much likewise from a *Naturall Conscience*, where there is no principle of *Faith* yet this is the best principle of all others next to that of *Faith*; but it may be, where there is true sanctifying and saving grace; many of the Heathens suffered much in their way of Religion, out of the principle of a *naturall conscience*. As Socrates was condemned to be poisoned for opposing the multiplicity of gods, teaching that there

Sufferings
of a *Naturall*
Conscience,

Was but one God. In a way of justice, the naturall Conscience of *Fabritius* set him so strong against any opposition, that it was said of him, That you might sooner turne the course of the Sun, than *Fabritius* from the course of justice. Now, naturall Conscience may put a man upon a way of suffering,

First, by the strength of that conviction it hath of some Truths of God, of the Equitie of them, of that Divine Authority that there is in them, of the dependance they have upon the *prima veritas*, the first Truth, which is God himself.

Secondly, *Naturall Conscience* may be convinced of a greater good that there is in the enjoyment of the peace and quiet of the mind, than in the enjoyment of all outward comforts whatsoever; and a greater evil in the torment of spirit, and misery that will follow, if any thing be done against that light it hath, than there is in all evils that the world can inflict.

Thirdly, *Naturall Conscience* may sounge Truths upon the Soul, it may so follow it with importunity, casting fear and terrors into the heart, that it will never suffer the soul to be at quiet, in a way of self-seeking, in any way of providing for the flesh, contrary to that light that God hath set up in it. Wherefore, although there be not much natural courage in a man, nor seeking vain-glory from men, yet the loss of many comforts, and many evils may be suffered, out of the power of the light that there is in a natural

Con-

Conscience. But there is much difference between this kind of suffering, and that which comes from a principle of Faith.

First, where it is onely from a *Natural Conscience*, the soul is urged, and put on by force of a command; but it is not encouraged by it receives not strength from it; it is not sweetned with the Promise, it finds no promise of the second Covenant, it hath no ability to close with any promise, from whence it receives help in the sufferings: but where there is a Principle of Faith, the soul finds three sorts of Promises in the Gospel, with which it closeth, from which it finds much help: As first, the Promises of assistance; secondly, the Promises of acceptance; thirdly the Promises of reward, both here and eternally hereafter: These *Natural Consciences* hath no skill in: it putteth on a man to suffer but it gives no strength; he goeth to it in his own strength, Conscience urgeth the Soul, so as it dares not do otherwise, but it doth not assure it, that God accepts either of person or performance. It putteth the present quiet, having nothing to promise it, that it shall at length attain unto the glorious reward that God hath promised unto those who suffer out of Faith for his Names sake.

Secondly, *Natural Conscience* doth not make a man glad of that fight it hath, and the power and excellencies that there is in it, that it will not suffer him to be at quiet, unless he do deny himself in that which is dear

unto

Moses his Self-denial.

unto him: if he had not that light which he hath, he might enjoy himself in his own way, without that trouble and vexation of spirit that now he feels: he therefore opposeth and seeks to extinguish his light, rather than to use any means to maintain and cherish it: but where there is a Principle of Faith, that Soul loves that light it hath, & blesteth God for it accounting of it a great mercy; and therefore seeks by all means to maintain and cherish it, and joyns side with it all he can.

Thirdly, where there is onely a *Natural Conscience*, such a one is very hardly brought to suffer any thing; he seeks to put off the Truth as much as he can, that he might not be convinced by it; there must be wonderful clear evidence, that he can by no means shift off, or else he will never be convinced; he will part with nothing, unless it be wrung from him with great strength, of undeniable evidence of the Truth; it must so shine upon his face, as that he cannot shut his eyes against it; but where there is a Principle of Faith, it is not so, the Soul being willing and ready to yield up all it is, or hath, to God; it is as willing to entertain suffering truths as any other, *Isaiah 1. 18. As soon as they hear of me, they shall cry out.* It is a hard thing to convince a man of a suffering Truth, if he hath not a suffering heart: Many men will say, if they were convinced, that such a thing were a Truth, that if it were a duty that God requires of them, they would yeild unto it whatsoever became of them; but yet they do not see it to be so.

but

but the deceit of their hearts lies here, that they knowing they dare not oppose it, if they were convinced, and that it wil bring upon them much trouble, if they be forced to yeild to it; therfore they are unwilling to be convinced, they shut their eyes against the light: arguments of lesse strength can prevail to convince them in other things, but here strong light will not doe it, because they foresee the hard consequences that will follow: but where there is a suffering heart, a willingnesse to sacrifice all for the least Truth, how soon, how easie is such a one convinced of any Truth? When the mind of the hearer is good, it easily assents to the word of Truth, saies *Chrysostome*.

Fourthly, a *Natural Conscience* does not prize an opportunity of suffering, so as those do who have a Principle of *Faith*, they go to it as a great mercy, they account it as a great privilege, that God calls them forth unto, and gives them opportunity for the testifying of their love to his Name, and the expressing the work of their grace for his praise; accounting it the highest improvement that may be, to lay down all at Gods feet in a way of self-denyal: the other may suffer the same thing, but he looks upon his sufferings as a great part of his misery, and at the way of Gods providence, bringing of him thereunto, as a great evil unto him.

Fifthly, a *Natural Conscience* rests in the thing done, in the very work of enduring
M troubles;

*Quando bona
audientis &
gratamens est,
facile assumitur
sermonibus ve-
ritatis, Chryst.
Hom. 26.
Mat.*

Moses his Self-denyal.

troubles; there doth not appear the grace of God in the manner of his sufferings, in the carriage of his Soul in them; there doth not appear the glory of God, in the enabling of him to go through them; neither is he much solicitous about that, but onely how he may bear them, and gett thorow them: but *Faith* sets on work all the graces of Gods Spirit, by which the sufferings of one truly gracious are much beautified, his Spirit is exceedingly savoury in them. *Psal. 89. 17.* It is said, *God is the glory of the strength of his servants*: Thou art the glory of their strength. Now this was in a time of great trouble to the Church, as appears *verse 38.* and so forward: *But thou hast cast off, and abhorred, thou hast been wroth with thy anointed; thou hast made void the Covenant of thy servant, thou hast prophaned his Crown, by casting it to the ground, thou hast broken down all his hedges, all that passe by the way spoyle him, he is a reproach to his neighbours, &c.* Yet even at this time, God gives such strength to his people, as that his Glory shines in it: Therefore surely it is more than can be by any natural work.

Sixthly, a *Natural Conscience* may put a man upon the way of self-denyal, but such a one accounts the waies of God hard waies, because of the troubles he meets withal in them, he is brought out of love with Gods waies, and he is weary of them, he is even sorry that he came into them, and could be content to with-draw himself from them.

he knew how to doe it; but a beleever suffering in the wayes of God, he still likes well of them, he speaks good of them, his heart cleaves close unto them: Sufferings are esteemed the better, because they are in the wayes of God, and the wayes of God are not esteemed the worse, because they are in the wayes of suffering, his suffering confirms him in them; a crucified Christ, and persecuted godlinesse, are very lovely in his eyes:

Cant. 1. 13. A bundle of Myrrh is my beloved unto me, he shall lie all night between my breasts; Myrrh is a biting thing, although Christ be as Myrrh, yet he shall lie between my breasts, next to my heart, as most lovely and delightful to me: where there is true godliness, such a one whatsoever he meets withal in Gods waies, he never opens his mouth again to speak against them, Ezek. 16. 63. and Psal. 44. 17, 18, 19, 20, &c.

All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant, our heart is not turned back, neither have our steps declined from thy way, though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death, &c. and Psal. 88. from the 38. verse to the 52. we read of Ethan making a most lamentable complaint for the miseries of the Church, and yet he concludes, Blessed be the Lord for evermore: and this not formally, or slightly, but earnestly with much affection, and therefore he adds Amen and doubles it, Amen, Amen; as if he should say, let the troubles of the

Church be what they will, yet God and his wayes shall be for ever blessed, in mine eyes, in my heart.

Seventhly, where there is onely a *Natural Conscience*, such a soul is satisfied, rather in its own peace that it hath, by yeilding to that which conscience puts him upon, than in any glory that God hath by that which is suffered: As he doth not aim at the glory of God, but at the quieting of his conscience, so he looks not much after the glory of God that should come in by his sufferings.

Eighthly, *Natural Conscience* may put a man upon denying of the world, and suffering hard things, yet the heart is never by it crucified unto the world, the inward lusts are not yet mortified, there remains still as much love to the world as ever there was, there is yet a drossie unclean spirit within, the corruptions of the heart still remain in the root, howsoever they be kept for a while, by the power of conscience, such a one would as gladly enjoy the delight of the world as ever, but he dare not: but where *Faith* is the principle, there the inward corruptions of the heart are mortified, *Faith* crucifies the heart unto the world, it does not onely enable to deny ones self in outward things, but it changes the very frame and temper of the heart, the inward disposition of the soul is not after any thing in the creature, as it was before, but it is sanctified, it is made heavenly, it is raised above any thing that is here below.

Ninth-

Moses his Self-denyall.

Ninthly, where the principle is onely *Natural Conscience*, there comes in no new supply of strength in the time of suffering, but all that is done, is by the first strength, that put him upon it; he is all the while spending his strength, as an Army that fights without any new succours: But *Faith* brings in new supplies, new succours continually; strength grows even in sufferings; as the Palm Tree is not onely kept from being hewed down by weights, but it grows higher even whilest weights are upon it.

Hence lastly, where a man is enabled to suffer by a *Naturall Conscience* onely; there one suffering does not prepare for another, but the more he suffers, the more shy he is of hazzarding himselfe another time, the more afraid he is of suffering afterwards. It is in his suffering as it is in his service; one service does not prepare him for another, he is not fitted by one dutie to doe another; but where the heart is truly *gracious*, the more such a one does for God, he is still the more ready, and the more fit to doe further service; so, the more he suffers for God, the more ready he is to suffer further.

We see by all this, what great deceit there is in mans heart; even there, where there is the least suspicion of it; we often think our hearts may deceive us in doing, but we doe not fear our hearts in suffering; let us learn now, that deceit lies closer than we thought of, we had need look wel to our principle in suffering, or else we lose the honour of it;

That place is observable, *Mat. 19. 27-30* Peter tells Christ, that he and the rest of the Disciples were content to forsake all for him. Well, saies Christ, But many that are first who suffer much for me, yet if they look not well to their principle, if there be mixture, and nature and self appeare in their sufferings, they shall be last; others who suffer not so much shall be preferred before them; and *cap. 20. 16.* he gives the reason why many who are first who are very forward, shall be last, because many are called but few are chosen, many are called to endure hard things for God, but few are chosen, few suffer so, as to be accepted as the chosen ones of the Lord. Faith puts an excellency upon what we receive, upon what we do, and upon what we suffer; that which we have by Faith, is better than that we have any other way; and that we do or suffer by Faith, is better than that which is done or suffered any other way. The Scripture makes it a great matter that Abraham should have a child when he was an hundred years old; why Terah his Father was a 130. when he begat Abraham, but because Abraham had his child by Faith, therefore it was a great matter: And so in all other things that we have, doe, or suffer, if they be by faith, they are great things.

CHAP. XV.

Comfort to those who have true Faith.

IF Faith be that grace that will carry a soule through the hardest things then here is comfort to those who have true Faith, you have that which will uphold you, which will certainly bear you out, and safely, and comfortably carry you through all the troubles that you can meet withall in this World: When you heare of the many afflictions that Gods people are exercised withall and the many troubles through which we must passe to Heaven be not discouraged, you have more than your own strength. It is a notable speech of *Cyprian*, He that once overcame death for us, alwaies overcomes death in us; you have more with you than against you; God hath given you that which will strengthen you against all, that none of them shall ever separate you from God; this grace will be sufficient for you, this is a sure Antidote against all poison; this is a safe shield against all fiery darts, all the evils that can befall you, will be but the exercise of your faith, to make it more bright and shining, and the tryal of your faith, which is a most precious thing. 1 Pet. 1. 7. The tryal of your faith, saies the Apostle, is more precious than gold that perisheth, although it be tryed with fire; and this tryal will be found to your praise, and honour, and glory as the

Use 1.

*Qui promittit
mortem scilicet
vicit, semper
vincit in nobis
Cyp. ep. 9.*

Moses his Self-denial.

appearing of Jesus Christ. Observe how the Apostle heaps up words, *praise, honor, and glory* for the setting out what a blessed thing the very *tryal of our faith* is, shewing how all the troubles of the Saints, considering what a principle they have to carry them through, are a greater good unto them, than if they met with none; with what confidence, and courage, may a man resist any opposition, when he knows before-hand, that he hath that which will quell it, and that all opposition, is but for the exercise and tryal of his strength, which certainly shall be to his praise and honor, and glory? Although you think you have no strength, to encounter with such great tryals as you are like to meet withal, yet labour to quiet your hearts in the exercise of Faith alone, that will bring in strength enough: whatsoever you think would strengthen you, you shall find it all in the exercise of Faith. That place is very observable, *Isay 30. 7. Your strength is to sit still*: They thought their strength had been in the help of *Egypt*, as if nothing could help them but *Egypt*: Nay, saith God, if you would quietly rest your spirits in me, you should have an *Egypt*: Whatsoever strength you expect from *Egypt*, you shall have it here: For the word translated *strength*, is the same that is used in Scripture to signifie *Egypt*, namely, *Rahab*: and so the sense goes thus: Your *Egypt*, is to sit still: By sitting still, you shall have an *Egypt*; whatsoever succour you might think to have that way, you shall have in this way.

Oh,

Martha
J. B.

Moses his Self-denial.

Oh, that we could thus quiet our hearts in the exercise of our Faith, in all our fears.

This were comfort indeed, if we were sure our Faith were right, and such as would carry us through: But how shall we know that?

Quest,

I answer: First, if your Faith be such as carries your Souls to God, as an universal good, so as you can satisfy your selves in Him alone; then it is this precious Faith that will do this, that we speak of.

Ans,

Secondly, if your Faith works a sanctified use of your prosperity; if your Faith can carry you through the temptations of prosperity, it will certainly carry you through the tryals of adversity; if Faith can keep you from swelling in prosperity, it will keep you from breaking in adversity.

But especially, in the third place, if your Faith can carry you through spiritual difficulties, it will be much more able to carry you through all outward troubles: I will instance in five spiritual difficulties.

First, if it can enable you to venture your Soul and eternal estate upon the free Grace of God, in the sight and sense of all your own unworthiness. This many will think, is not so hard a matter; but certainly, there is more difficulty in this work of Faith, than in enabling to bear all the miseries of the world: To do this, when the Soul understands thoroughly what the meaning of sin is, what that breach is, that it hath made between God and it self; when the Soul is truly

How to know whether our Faith be rich & such as will carry us through all troubles.

truly burdened with it, when it hath the sight of Gods infinite holiness, and knows what the consequence of an eternal estate means, and yet for me to venture all, so as, *I am lost for ever, if I miscarry here*, and that *when I have nothing to commend me to God*, when he can see no good in me, nothing but that which his Soul loaths and abhors; surely now to venture upon the free grace of God, is a most glorious work: And that Faith that can do this, we need not fear, but it will carry through all outward troubles.

Secondly, if your Faith can keep you in love to holy duties, although you find nothing come in by them: you pray, you hear, you read, you receive *Sacraments*, and yet you find your heart as hard, and your corruptions as strong as ever; yet if still you can continue, not onely the practise of holy duties, but love unto them, this is a great work of Faith.

The three latter, are *Luthers* three difficulties of Faith, namely first, *To believe things impossible to reason*; secondly, *To hope for things that are deferred*: and thirdly, *To love God, when he shews himself to be an enemy*. If faith can do these things, there is no fear, but it will overcome all outward difficulties that possibly can befall.

CHAP. XVI.

The means to maintain and strengthen our Faith.

LASTly, if Faith be the Grace that carries through all, then it is our wisdom, to labour what we can, to maintain and strengthen our *Faith*: Let us look especially to that wherein our chief strength lies; let not a *Dulalah*, let not any carnal content get away, no nor in the least degree abate our strength; let us be sure we look to our shield, that it be safe and sound. As that Heathen *Epaminondas*, being dangerously wounded with a Spear, so that he sunk down as one dead; but after coming to himself, he asked if his Target were safe, his chief care was about that: so should ours be about the *Shield* of our *Faith*. The Devil labours above all things against us in this; he cares not what men do, so be it their Faith be neglected, especially therefore labour to strengthen your Faith in these three things.

The first, is the principle and ground of all, namely, The assurance of your interest in the *Covenant of Grace*, that you are received by God into that free, rich, glorious *Covenant of life in Christ*; That now you are not to stand or fall, by what is in your selves, or what comes from you, but by the perfect righteousness of that blessed Mediator, who hath undertaken your Cause with God: doubts

Use 6.

Moses his Self-denyal.

doubts and fears, about this, do much weaken the spirits of men, when troubles come upon them.

Secondly, in the assurance of Gods fatherly love unto, and care over you, in the sorest and hardest afflictions that can befall you. As it is an argument of much ignorance, to persuade ones self that God loves one, because of present prosperity; so it is exceeding weakness, to call Gods love in question, upon the feeling the smart of affliction, to think that none of Gods people are afflicted in such a kind as I am; If it were in some other kind, it were not so much, but being thus, I am afraid that God never loved me, and that he hath now quite forsaken me.

Thirdly, in the assurance of the blessed issue of all, that all will be peace and comfort at the last; if Faith be strong in these, it will be able to encounter with all assaults whatsoever: this strengthening of our Faith must be.

First, by much meditation in the Covenant of grace, the rich promises, and glorious manifestations of Gods goodness in this Word, that so the soul may be acquainted with the promises, and have alwaies a word at hand to relieve it self withal.

Secondly, by keeping conscience clear, that it may speak peace, and encourage us, that it may not upbraid us, that it may not cast fears into us, that it may not cast damps of spirit within us.

Thirdly, by heedful listening to the reasonings

Moses his Self-denial.

sonings of flesh and blood, venture we our selves wholly upon the word; if we have that, never argue the cause any further. We read of Saint *Paul*, *Gal. 1. 16.* that he dared not to consult with flesh and blood, after Christ was once revealed in him; if he had, he had never been able to deny himself, as he did: carnal reasonings are great enemies to Faith, they are the strong holds of Satan, which must be battered down: *Prov. 3. 5.* Trust in the Lord with all thy heart, and lean not unto thine own understanding. There we see that leaning to ones own understanding, & trusting in God, are opposed one to another.

Fourthly, keep Faith in a continual exercise upon all occasions; look up to God in the strength of a promise, for assistance in all things, for sanctifying, for blessing every thing unto you; live by Faith in whatsoever you undertake or do, that so when great tryals come, faith may be in a readiness, being alwaies kept active and stirring.

Fifthly, labour much to keep up your converse with God, in his Ordinances, in all holy duties, that you may be exercised in them with life and power, that there being a holy sweet familiarity between God and the soul; it may be more able freely and cheerfully and confidently to repair unto him in times of trouble, and exercise its Faith upon him, as that God, between whom and the soul, there is dayly a sweet intercourse, God letting himself out dayly in his love and mercy to the Soule, and the souls working

Moses his Self-denial.

ing up its self, and enlarging it self in love and delight, and praise to God again.

And when sufferings come, then stir up, and put forth the grace of *Faith* in the exercise of it, look up to God for strength and assistance, commit your self and cause wholly to him; plead the promise, plead your call that he hath called you to this; plead the cause that it is his. Master *Tindall* in a Letter of his to Master *Friib*, who was then in prison, hath foure expressions of the work of *Faith* in time of suffering. If you *give your self, cast your self, yeild your self, commit your self wholly and onely to your loving Father*, then shall his power be in you, and make you strong, he shall set out his truth by you wonderfully, and work for you above all your heart can imagine.

And observe this rule, labour to strengthen and exercise your *Faith*, *before* your heart be too deeply affected with your affliction. We usually have our first and chiefest thoughts upon our Troubles, and spend the strength of our spirits in poring upon them, and tire our selves in the workings of our unbelieving discontented spirits, giving liberty to the reasonings of our hearts, so that we are sunk before any promise can come to us, we are not able to raise up our selves, to look at a promise: But our way should be, whatsoever our condition is, first, to endeavour to strengthen our *Faith*, and then to make our moan to God.

Thus did *Isaiah* *Psal.* 89. This *Isaiah*, I
King.

Moses his Self-denyal.

King. 4. is mentioned as one of the wisest men upon the earth, and he shews his wisdom much in this, that in a time of the great affliction of the Church, he being sensible of it, and about to make his complaint to God of it, yet he begins with raising his and the Churches Faith, in the mercy and faithfulness, and power of God, before he will make any mention of their calamities; he doth not begin to make his moan for the miseries of the Church till the thirty eighth verse, but all before is nothing but Arguments to raise and strengthen Faith, and to put that forth in the exercise of it.

Thus *Moses, Psal 90.* being about to complain of the miseries of Gods people, that they were consumed by his anger, & troubled by his wrath, yet begins with the acknowledging of Gods goodness, with Arguments to strengthen Faith. *Lord thou hast been our dwelling place, in all generations, from everlasting to everlasting, thou art God.*

And thus *David, Psal. 37. 1.* before he begins his complaint, he laies down this conclusion: *Truly God is good to Israel, even to such as are of a clean heart.*

FINIS.

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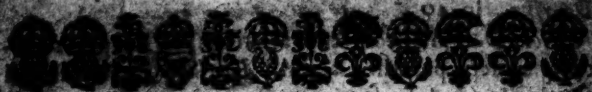
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